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THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

—The Voice of the Silence

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"THUS HAVE I HEARD"—

Ambition to amass wealth is almost universal. The base on which our civilization rests is finance. The citizen's power, even in a democratic state, lies in his money bags. All great sages, on the other hand, have referred to poverty as a virtue necessary for the higher life; and a new slant on the practice of poverty emerges from a contemplation of the ideal of the Rajarshis. The example of Janaka and others indicates that the Trusteeship idea stressed by the ideal Brahmana of the 20th century, Gandhiji, is not a new one. His favourite *Ishopanishad* verse, as explained by him, brings out the fact that a *yogi* and a *rishi* may dexterously allow the coins of gold and silver to roll for the good of the whole and all.

The amassing of wealth is an art which ordinarily cannot but be classified as a black art. The mighty magic of money is most often performed by those whose motives and methods are neither pure nor unselfish. "Get on, get honour and get honest"—is the accepted plan, and thousands of young men and women ruin themselves in advancing from the one to the next step at each of the three stages. When the last stage arrives, when a few of the rich are ready for living honestly, many among them find their hopes shattered and the fruits of their arduous sowing and reaping turn sour and bitter.

There are, however, hints in the sayings of the sages which teach that the amassing of wealth can be a practice of the art of white magic. Thus in the Chinese Canon of the celebrated *Dhammapada* we come upon the advice of one of the most practical minds in the history of humanity, who moved his fellow men to Noble Living. In Canto XIX of the Chinese Text entitled "Old Age" this subject is handled by the Master with his usual consummate skill. Here is the story:

The Enlightened One was residing in the Jatavana. In a nearby village there was a Brahmana school where 500 youths were training themselves in the secret lore of their caste.

They were full of disdain for all others and spoke of the Buddha slightingly—"His talents reach but a little way compared with ours; we ought to challenge him to come and debate with us." So the Master responded and came with his Bhikkhus. While they were waiting there arrived on the scene an old Brahmana and his wife, begging for food. The Master knew the couple of old; he asked the youths if they knew who the old man was. "We know perfectly. He was formerly rich. But took no care of his money, was foolish in using it and now look at him. Fool!"

Thereupon the Buddha spoke:—There are four things difficult to do. Those who can do them will certainly obtain merit and escape poverty. What are the four? They are related to the four ages of men:

In the heyday of youth—don't be disdainful. Learn how to earn rightly.

In the prime of life—don't seek sense pleasures. Learn to acquire wealth and not squander it.

In middle age—be Mindful of Charity. It is not easy to dispense Charity righteously.

In old age—seek the Wise in the art of becoming a Trustee of all your possessions.

It is for want of observing these four rules that this old Brahmana gentleman has come to his present condition and is like an old stork sitting beside a dried up pond.

Again, continued the Master, there are four opportunities given to every one to enrich life:

In the heyday of youth—seize the opportunity to make high moral resolves.

In the prime of life—seize the opportunity to plan for a just distribution of riches.

In middle age—seize the opportunity of widening your capacity for gaining more merit.

In old age—seize the opportunity to gain knowledge of the Three Honourable Ones.

SHRAVAKA

NAMES OF PEOPLE AND OF PLACES

[We publish here under a common heading two articles which deal, respectively, with the names borne by individuals in India and by places in Malaya. In the first of these essays **Shri S. R. Tikekar,** a Marathi and English writer, provides several clues for understanding the diversity of naming practices in different parts of India, a diversity which so often puzzles foreigners. In the second article **Mr. S. Durai Raja Singham,** a Malayan-born Ceylonese teacher in Malaya, writes of the fascination of Malayan place names. Mr. Raja Singham is the author of *Malaya's Cultural Debt to India* and *Malaya Through the Ages*, as well as of several books in Malay; and is the editor of *Homage to Coomaraswamy*.—ED.]

I.—INDIAN NAMING PRACTICES

The poet who said that a rose would smell as sweet by any other name was over-simplifying the world around him. He would not have said so if he had recognized that he was surrounded with flowers by the hundred and roses by the score. The world today has grown far more complicated.

It is this complexity of life that calls for names and surnames. We have so many trees and flowers, birds and animals, men and machines, books and papers, gadgets and trinkets, to refer to in our daily life that we require labels for them. Names, after all, are labels; but we shall here confine ourselves to personal labels only.

In an organized society, just as houses require numbers and streets require names for identification, so too, persons living in it must have names. Imagine otherwise how you could apply for your ration card, how letters could reach you, in short, how you would identify yourself in a large city! The larger the crowd, the greater the need for proper labelling, *i.e.*, for "proper" names.

For characters in fairy tales personal names are not always necessary. There always is "a king" and he has one or many queens. Their names do not matter. But, in an epic like the *Mahabharata*, every character is given a name and it is other than the one borne in childhood. To refer to persons by many names and epithets is a peculiarity of Sanskrit poetry. Strangely enough, even the birds and animals in the fables of the *Panchatantra* or the *Hitopadesa* bear names.

As more and more persons came to have the same name, the choice being always limited to certain lists of classical and Puranic heroes, the father's name was added as another distinguishing mark. As these names in turn became common, a third name, *i.e.*, a family name, came to

be added, the order of names in Maharashtra, for example, being one's personal name, one's father's name and the family name.

(It may be mentioned parenthetically that as life has become still more complicated, numbers have sometimes been substituted for names to make identification convenient and easy. In prisons, in hospitals and for examinations, numbers are preferred to names. But such a numerical label does not do away with the name; full names have to be properly registered before the numerical labels are given.)

In Maharashtra, when we say "Mahadev Govind Ranade," we know that the name of the person is Mahadev, his father's, Govind, and the family name, Ranade. It is customary to say simply M. G. Ranade. Thus a system has been evolved and accepted as a standard way of mentioning names.

A son of M. G. Ranade called Narayan will be N. M. Ranade. The relationship is thus traced easily. When other methods of naming are followed, it is not so. For instance, A. B. C. Parthasarathy may be the son of M. N. Gopalaswamy.

In the case of unmarried girls, the order (personal name, father's name and surname) holds good but when married they generally assume another personal name and in place of the father's name that of the husband is used; as they belong to a new family, the surname is also changed.

In other parts of India, there are other ways of saying the "name in full." Thus, in the North, names are written thus: Lala Shri Rama, Sardar Hukum Singh, Mahendra Nath, Bhai Singh, Leela Dhar, Bisheswar Prasad, etc. All these are single, personal names. Shri Rama means only Rama; and "Lala" is a courtesy title like "Mr." as "Sardar" is among the Sikhs. Again, every masculine Sikh name must end in "Singh." "Sinha" as a surname of Bengalis is to be connected with this honorific title, *Singh*, *Sinha* or *Simha*, meaning Lion. And *Bhai* (brother) cannot be a proper name.

Among the South Indians, two or three names (generally indicated by initials) precede the person's name. Thus, K. B. S. Manian, B. N. Rao, T. T. Krishnamachari. The first initial stands for the place from which the family hails, while the second is indicative of the family deity or the father's name. The "M" in M. Visvesvaraya and the "S" in S. Radhakrishnan stand for Mokshagundam and Sarvepalli respectively. And these are *place* names. Similarly, "B" in B. N. Rao stands for Benegal, which is a name indicative of the place of birth or of the place to which the family belongs.

But what are names and surnames in particular? How did they originate? Is there any method in the variety of names that we come across every day?

There are certain compound names which pass for proper names. *Ba* (as in Kastur*ba*), *Bai* (as in Durga*bai*, Ahalya*mai*, Seeta*mai*), *Amma* (as in Savithr*amma*) are terms showing reverence for a mother. Correspondingly *Akka, Behn, Ben, Tai,* are appellations for a sister ; *Bhai, Bhau, Bhayya, Tambi* are regional variations of the affectionate term for a brother (Hari*bhau* Upadhyaya, *Bhai* Kotwal). *Acharya, Aiya, Anna, Appa, Garu, Pant, Rao, Roy, Shastri,* are respectful terms used for elderly persons. In modern times, *Saheb* and *Ji* are increasingly used in connection with personal names or surnames of respected persons. *Pandit* means a learned person in general but some people have it as a surname. Its use as an honorific title for Brahmins is common in Kashmir and in Uttar Pradesh. That is how Nehru, Kunzru, Malaviya and many others came to be referred to as *Panditji.*

The richness of Sanskrit, from which most of the Hindu personal names are derived, gives infinite variety. Rama, the hero of the *Ramayana* can be referred to by at least 500 names. As son of Dasharatha, of Kausalya, as a scion of the Raghu family, as Prince of Ayodhya, as husband of Sita, many names could be formed. Dasharatha, Kausalya and Sita all have many more names ; and son, prince and husband have a large number of synonyms. That is why practically innumerable compounds are possible. What is true of Rama is true of Krishna and Vishnu : each of these heroes has countless names composed by ardent, scholarly devotees. According to the *Amara Kosha,* a Sanskrit dictionary in verse, there are 39 names for Vishnu, 48 for Shiva, 35 for Indra. *Umapati* means husband of Uma, thus indicating Shiva. Uma has 17 names ; thus 17 more names like Umapati could easily be formed. And *Pati* itself having 14 synonyms, the varieties of expression are almost innumerable. Epithets of heroes are formed by describing an episode or two like *Shabari-dattaphalashana* and *Kabandha-bahuchhedana,* which denote respectively Shabari offering wild fruit to Rama and Rama's chopping off the arms of Kabandha.

Although Indian mythology provides an array of names, one or two seem to be prime favourites. The *Ramayana* holds a record for wide popularity, judged by the preponderance of Rama names for persons and places. The *Indian Postal Guide* (1950) shows 230 places and the *Bombay Telephone Directory* (1952), 233 names beginning with *Ram.* There is some superstition against giving children the names of heroes of the *Mahabharata.*

Classical Sanskrit literature accepted only three Ramas : Bhargava (Parashu), Raghava (Dasharathi) and Yadava (Bala), and yet, in actual practice, innumerable combinations of Rama are to be found. These differ from region to region. Thus, in the Punjab, Rama is

qualified by the names of the Hindu lunar calendar (*Asso* Rama, *Chet* Rama, *Fago* Rama, etc.) and by queer words like *Masti*-Rama, *Chuha*-(mouse) Rama, *Chhela*-(the last?) Rama.

Royal houses, as in the West, sometimes favour certain names although their use involves repetition. Thus several Georges and Edwards have worn the English Crown and many a Louis reigned as King of France. In India, Vikrama was a very popular name.

Anthropologists tell us that some tribes, according to their size, restrict their names to about 20 or 30. The names among the Bhils, the Gonds, etc., are distinctive and confined to a group.

The names of precious stones (*Hira, Lal, Manik, Moti, Ratna*) are used among Jains generally both for boys and girls.

Flowers and rivers provide names for girls. It is not common for men to have names of flowers, trees or mountains, though in the South there are some masculine names ending in *Adri* and *Giri* (meaning hill or hillock) such as Shesh*adri*, Sheshag*iri*, Bilig*iri*. Ganga, Kaveri, Malati, Shevanti, Yamuna, are girls' names. None, to the writer's knowledge, is called Himalaya or Sahyadri.

Excepting the Sun and the Moon the names of heavenly bodies—planets, constellations and signs of the Zodiac—are generally not given as names. The Sun's name is used alone while the Moon forms part of such names as Rama*chandra*, Krishna*chandra* and the like. It is becoming the fashion to give daughters the names of certain constellations, *e.g.*, Rohini, Chitra, Swati or Vishakha.

Ascetics assume "religious" names. These are neither personal nor have they any connection with the family and paternal names. A Vedantic reason governs the choice. The names of all *sanyasins* who have formally accepted the fourth *ashrama* end in *Ananda* or *Acharya*, *e.g.*, Prabhav*ananda*, Sambuddh*ananda* and Madhav*acharya*, Shankar*acharya*.

Swami Ramanand Tirth is a combination of (Swami) Vivekananda and Ramatirtha. However written —*Mr. Tirth, Mr. Swami* or *Mr. Ramanand*—it is bound to be wrong. Ascetics or *sanyasins* cease to have any claim to worldly titles like "Mr.," "Esq." or "Shri."

How did the Indian surnames originate?

Man's first reaction towards newcomers generally is to describe them as short, fat, long, or lean; black, brown or fair; or as wearing a turban, a cap or a pugree. These are reflected in some of the common surnames. *Gore* (fair) and *Kale* (dark) are surnames in Maharashtra, as White, Brown and Black are in English.

But the commonest way of naming a person is mentioning the place

from which he comes. Names like Belgaum*wala*, Khandala*wala* and Tarapore*wala* denote a person from Belgaum, Khandala and Tarapore, respectively. Hamadani, Ispahani, Kermani and Peshawari are names given to persons hailing from Hamadan, Ispahan, Kerman or Peshawar. Kirloskar is another way of saying Kirlosi-*wala* (coming from Kirlosi); my own name means Tike-*wala*, *i.e.*, coming from Tike. Most of the Marathi names ending in *kar* can be traced to places to which the families belonged. Goregaon*kar*, Khanol*kar*, Nagpur*kar*, all indicate places. Anklesaria, Bharucha, Bhavanagari, Billimoria, Bulsara, Damania and Sanjana are adjectival names from names of places; while Angadi, Banhatti, Basrur, Hattiangdi, Hulyal, Mundkur and Murudeshwar are actual place names used as surnames.

The general region from which a person comes is indicated by some surnames. Banerji, Chatterji, Mukherji are unmistakably names of Bengali families; names ending in *ani* such as Bhavn*ani*, Kirpal*ani*, Mirchand*ani*, Thad*ani* and Vasw*ani* point to Sind; and names ending in *u*, *e.g.*, Ganj*u*, Kachr*u*, Katj*u*, Kunzr*u*, Nehr*u*, Sapr*u* and Wanch*u*, to Kashmir. Jena, Mohantty, Patnaik and Rath are typical Orissan names. Arora, Bahl, Bhalla, Khanna, Malhotra are Punjabi names. In the U. P. (Uttar Pradesh) the *gotra* (line of traditional descent from ancient Rishis) is favoured as a surname: Bhardwaj, Bhargava, Gautama, Kaushika, Vasishta.

Names like *Chatur*vedi, *Tri*pathi or *Tri*vedi, and *Dvi*vedi indicated originally one learned in 4, 3, or 2 Vedas.

Occupations have brought in names like Bhusari, Pansari (grocer); Chetti, Shetti and Reddy (merchant); Gandhi (perfumer); Gavali (milkman); Teli (oilman), Vani (trader), etc. Jauhari and Johari (Javeri and Jhaveri) indicate jewellers, testing or selling precious stones.

Several names indicate offices held in a bygone administration. Patil, Patel and Gowda are regional names of the village headman, with Kulkarni, Patwari and Talati, respectively, as the colleague in charge of accounts. Desai, Deshmukh and Deshpande are local "collectors" and *Sar*desai, *Sar*deshmukh, *Sar*deshpande their "heads"; Potdar, the treasury officer; Dubash, Dubhashi—the interpreter; Patwardhan and Qanungo, revenue officers.

When the hill forts were the seats of government for the country around, officers were given such well-defined duties as Gadkari (keeper of the fort), Tatnis (guardian of the outer wall), Pagnis (in charge of the stables), Tophkhane (in charge of the artillery), Bhandari or Kothari (storekeeper); and these in due course became surnames. Majmudar with many variations of spelling (in Bengal and Maharashtra) was a minister or a village officer.

Glorious names like Jayakar, Vijayakar and Kirtikar, Mandlik, Pradhan, Raje, Samant, Talpade; Ajinkya, Rajadhyaksha, Dhurandhar, Dhairyavan, are found among a section of Marathi-speaking people.

Some surnames reveal the holding of a religious or quasi-religious office *e.g.*, Joshi, Puranik, Purohit, Shastri; Aiyanavaru and Jangama (among the Lingayats); Sayyad, Kaji, Mullah, Peer (among the Muslims). "Jain," though not properly a surname, means a follower of Jainism, but it also recalls the historical fact that at one time Jainism was so unpopular that a Jain was singled out by being labelled as such. A man's religious preference serves as a distinguishing mark only when it is striking enough. Agnihotri and Dikshit reveal their religious duties as keeper of the sacred fire or an ordained priest. Bhat (Bhatt) is a simple name for Brahmins generally and it has stood for a priest, a cook, a warrior, or a restaurant keeper.

Bandopadhyaya, Chattopadhyaya and Mukhopadhyaya are, we are told, the originals of the names Bannerji, Chatterji and Mukherji, respectively. Gokhale and Raste are two names of one and the same family, as are Sardesai and Mavlankar and Padhye and Gurjar. Philologists assert that Jha, Oza, Padhye and Upadhye are all variants of one name, *viz.*, Upadhyaya.

Convenience has required names to be shortened and in the process many variations have crept in. In the South, Subramanian is quite a common name; it is abbreviated as S. B. Manian, Krishna Murthy as K. Murthy, Srinivasan as S. Vasan and the like. In the U. P., Ganga, Jamuna, Shanti and Sharada are used for men although they are feminine names, since the second half of these appellations, *Prasad*, has been dropped. Thus Ganga instead of Ganga *Prasad*, Shanti in place of Shanti *Prasad*, Sharada for Sharada *Prasad*. But these, again, are names of persons only. When we say Dr. Rajendra Prasad, we mention the personal name of our President. In this, there is no reference to his father's name or to that of his family. Can we therefore rightly say, as has been the usage, "Mr. Prasad" as if Prasad were a surname? Another point of propriety: How far is it correct to say Sir "Benegal" and Lady Rama Rao or Sir "Sarvepalli" knowing that both Benegal and Sarvepalli are but place names and that Rama Rao is not a family name?

With the increasing familiarity with English practice, the shortening to two syllables of proper names and even surnames has helped to change the form and content of many names and has brought into use another class of practical workaday names. Some short forms which, according to Professor Godavarman, are current in Kerala, are worth noting, with the name of which each is an abbreviation following it in parenthesis: Kontu (Govindan), Nanu (Narayanan), Pappu (Padma-

nabhan), Pachhu or Paramu (Parameshwaran), Shanku (Shankaran), Chattu (Janardanan), Kittu (Krishnan), Vasu (Vasudevan), Velu (Velayudhan), Janu (Janaki), Pai (Bhagirathi), Paru (Parvati) and Sarasu (Saraswati).

Amongst the people of Tamilnad and Kerala it is a common practice to say Gopal*an*, Govind*an*, Keshav*an*, Ram*an*. In the North, they say Chand*ar* instead of Chan*dra*, Mahin*dar*, for Mahen*dra*; Yajnik becomes Yaggik; while, in Bengal, Lakshman would be Lakkhan; Lakshmi, Lakhi; Yamuna, Jamuna; Ravi, Rabi; Vasudha, Bashudha.

Anglicizing has been responsible for bringing in some variations. Thus Thakare may be spelled Thackeray. G. Harry is a changed form of G. Hari. Harrison is also used to mean that the person is the son of Hari (spelt Harry to give it a different look). T. Walker again, would seem to be an English name; actually it is a changed form of Talwalkar.

Foreign names also came to be simplified, Sanskritized and regionalized. Thus Max Müller became "Moksha Muller"; Herbert, "Harbhat"; Anderson, "Indrasen"; Elphinstone, "Alpishtan"; Stuart, "Ishtur."

The study of names and surnames is of everyday interest because all of us are faced with the problem of finding suitable names. A child is born in the family and, whether one cares to perform the naming ceremony or not, it must have a name. Moreover, people are generally not satisfied with one name, as many factors come into play. Thus the first male child in an orthodox Hindu family must not be referred to by its name by the parents, so it has to have a nickname. Younger persons refer to the elders with respect and the "official" names serve no purpose. So the father comes to be called *Baba, Nana, Dada, Appa* and the mother also has a variety of names by which she is addressed. Similarly with brothers and sisters, uncles and aunts. The provincial and/or linguistic variations of these come to be used instead of regular names, depending on the relations of the persons concerned.

Elderly persons used to take great care to match the name of the newly wedded girl with that of her husband. If Sharayu happened to be marrying Shankar and if her parents-in-law had a say in the matter, then—nine times out of ten—they would see to it that on her marriage she got one of these names: Amba, Gauri, Parvati, Uma, names of the consort of Shankar.

In the orthodox family, moreover, it is not considered proper for married persons to refer to each other by their usual names. Many are the ways invented to meet this difficulty! The simplest is to refer to the wife as the "child's mother" while she in her turn speaks of her husband as the "child's father."

The simple ingenuity displayed by a newly wedded couple in referring to each other, when talking to anybody else, is a source of much good-natured humour.

The importance attached to names and the prejudice against using them may seem paradoxical. Maybe the name influences like a charm the one to whom it is given; maybe the object is to associate the person so named with something holy and noble. That is why, perhaps, there is a noticeable preponderance of such names as Rama, Krishna, Vishnu, Shankar, etc.

The utility of names and surnames in the material world is obvious. The importance of a name in the spiritual world is accepted everywhere. Devotees have sung at length in praise of the supreme value of God's name and its miraculous power. In a variety of ecstatic expressions the Poet-saints of Maharashtra have proclaimed His name to be sweeter by far than the divine ambrosia, more powerful than God incarnate. Mahatma Gandhi's faith in *Rama Nam* and his propagation of it as the cheapest panacea even for physical ills, one within the easy reach of the poverty-stricken Indian masses, may be recalled.

Proper names, like words, have certain ideas associated with them. When we say, "Tukarama is a name to conjure with in Maharashtra," we express significantly the devotional and reverential aspect of that name, of an individual who achieved sainthood. Tukaramas there may be by the hundred; but only one of them touches our feelings, commands our respect whenever that name is uttered. What is true of Tukarama is true of many similar names. During the "Gandhian Era," particularly when it was at its height, do we not know that many parents chose Mohan and Kastur as names for their children? Earlier, Ravindra (being associated with Rabindranath Tagore) was popular with parents. One of the most curious instances comes from Andhradesa where fond, ambitious parents named their two sons: "M. G. Ranade" and "G. K. Gokhale," for two great Indian leaders.

Shakespeare inquired "What's in a name?" His counterpart in India, though unknown, expressed the same view in a pithy way in a current popular Hindi adage: "Amar Nath (The Lord of the Immortals) is dead; Dhan Pal (The treasurer of the Gods) is going begging; why worry about the name? You may as well be called *Than Than Paal* (the sound of a beaten gong)."

SHRIPAD R. TIKEKAR

II.—THE LURE OF MALAYAN PLACE NAMES

As the Malayan train comes to a standstill with a grinding of the brakes, how many a passenger who has been dozing in his berth wakes up with a jerk and struggling with the window, lowers it and puts his head out asking, "What is this place called?" Some tree, bird, flower, rock or rapids have been noted by some one years ago and a place name has been given.

The most common words in Malayan place names are: *Penglakan* (*Peng*) or *Bagan*—a landing place; *Bukit* (*Bt*) or *Changkat* (*Ct*)—a hill; *Gunong* (*G*)—a mountain; *Ginting* (*Gtg*)—a pass; *Kampong* (*Kg*)—a village; *Kota*—a Fort; *Kuala* (*K*)—the mouth of a river; *Pulau* (*P*)—an island; *Sungei* (*S*)—a river; *Tanjong* (*Tg*)—a promontory or a cape; *Tasek*—a lake; *Telok* (*Tk*)—a bay; and *Ulu*—the upper reaches of a river.

In all ages, place names have been favourite game and have given exhilarating sport. Generation after generation they have survived to fascinate and draw us on. I know of no mode of mental travel more remunerative or more stimulating than going slowly over a map, village by village, town by town, asking why this or that town is so named. Why is the town where it is? What is its history? What light can its inhabitants throw on the country's heritage?

To walk through an old village or a little town in Malaya is to encounter history. Just as real an encounter with history awaits us every time that we enquire into the origin of a place name—lost in the deep of time. Whatever one has to say of it will be in words that have a story of their own—the hill and the river, the court and the *kampong*. A very old house must have been the home of men and women who lived in Malaya much earlier than Sir Hugh Clifford's day.

The very old Malay inhabitants, however, have for the most part died or emigrated. It is probable that before very long the names of places will have become corrupted almost beyond recognition. That this should be the case is not surprising when we consider the various nationalities that have settled in the country. But, though the origin of many older names is lost, it probably will be possible to save from oblivion the origin of some of the newer names.

A certain spot on the coast of Penang bears the queer name of Tanjong Puchat Muka. Why? Because, it is said, people sailing along the coast get seasick here and their faces become pale (*puchat muka* meaning "pale face" in Malay). How many of us have been amused by such curious names on Malayan maps as Bayan Lepas (Escaped Parrot), Malim Nawar (A religious pundit who makes charms), Selinsing (Roll up your sleeves), Gertok Sanggol (Hairpin), Junjong Mati

(Carry a dead man on your head), Bukit Kuda Mati (Dead Horse Hill). Amusing anecdotes are related about the founding and naming of these places.

One has to call upon linguistics for the explanation of the name "Muar" which was given to the river which witnessed so many fierce battles between the fleets of Mahmud, the dethroned King of Malacca and his mortal foes, the Portuguese; it is a name which later was extended to the whole district from the Segamat boundary to Kuala Jelai in the State of Johor. Again, it is only with the aid of linguistics that one can explain such names as Sungei Ujong, Kelantan, Seremban and Singapore.

Sometimes it is necessary to resort to folklore to get the meaning of a place name. Gunong Buboh, whose queerly cleft summit can be seen from Taiping, is so called because in ancient times, it is said, it was a fish-trap which a giant used to let down into the Perak River and lift up again filled with his catch.

On the top of Gunong Ledang, a fairy, the widow of Nakhoda Ragam, still lives, with a tiger to keep her company. In the morning the fairy is a beautiful girl; at noon she changes into a maiden and in the evening, as the sun sets, the maiden becomes an old woman.

Other Malayan mountain names are of absorbing interest. Malaya's highest mountain, Gunong Tahan, is but 7,186 feet high and its name means "Forbidden Mountain." Malay legend says that its summit holds fabulous treasure in the form of gold and jewels. It is of interest to remember that when Farquhar in 1819 landed in Singapore and asked Munshi Abdullah what the name of the hill was, he replied "Bukit Larangan" (Forbidden Hill). One is reminded of Bukit China, at the foot of which there still stands Sam-po-Kong, a temple founded by the Chinese in A.D. 1706.

Some of these explanations will doubtless seem to Malay scholars to be superfluous, but most Malayans, even if not thoroughly conversant with Malay, are yet disposed to take an intelligent interest in the subject, and would also feel inclined to say (as Donald Maxwell said in his book, *A Detective in Sussex*) that "place-name experts are brave men. They are men of whom the world is not worthy. Their publications are guides and beacons to all topographical ramblers. People are at war with such high-brow people."

The history, culture and traditions of a nation lie locked in its names of places, streets and buildings. Malayan place names are to a great extent bound up with the Malay language and history. Some place names are words of mixed linguistic formation due to Javanese, Sanskrit, Tamil and Chinese influences. Some of the words are obsolete while the significance of others has been entirely lost. Local dialect sometimes changes or is lost through borrowings or the vagaries of quaint pronuncia-

tion by village folk and through the non-Malay's lingual difficulties.

The pronunciation of place names is of importance. There are numerous place names throughout the country which are never pronounced as they are spelt. Many a traveller or radio announcer displays quaint phonetics in the pronunciation of our place names. Considerable trouble is caused to the traveller or the motorist, who cannot always be guided by the spelling while, on the other hand, he often affords amusement when he pronounces a place name exactly as it is spelt. The common words of the bazaar are not the common words of the countryside and so the city dweller or the new traveller is very often at a disadvantage.

Malayan places may be divided into the following main groups or categories, according to their names:—

1. Those with place names of Indian derivation, *e.g.*, Singapore.
2. Places associated with the East India Company's Administration, *e.g.*, Fort Canning, Province Wellesley.
3. Places named after incidents, legends or traditions, *e.g.*, Gunong Noring.
4. Places named after fruits, *e.g.*, Tanjong Rambutan and Durian Sebatang.
5. Places with Portuguese names, *e.g.*, Cape Rachado (Headland), Tranquerah (Palisades), Batu Ferringgi (Commemorating a stone set by Portuguese voyagers).
6. Places with English names, *e.g.*, Kent, Port Swettenham (named for Sir Frank Swettenham, an early British administrator), Cameron Highlands (named for a British surveyor), Corey Island (named for a British planter).
7. Places with half-English and half-Malay names, *e.g.*, Telok Anson (Anson Bay) and Bukit Fraser or Fraser Hill (named, respectively, for a British administrator and a Scottish trader).
8. Places with Chinese names, *e.g.*, Taiping (Everlasting Peace).
9. Places with names partly of Sakai origin, *e.g.*, Gunong Muang.
10. Places with mixed Sanskrit and Javanese names, *e.g.*, Sri Menanti.
11. Places with Tamil names, *e.g.*, Kampong Palli and Kota Malikai. (Compounds respectively of "Village" and "Mosque" and of "Fort" and "Palace.")
12. Places with pure Malay names, *e.g.*, Gua Musang (Foxhole), and Pekan (Town).
13. Places with names of Siamese origin, *e.g.*, Bachok (Village of fishing nets).

TENSION AND TONE

[This article by the well-known English novelist, **Mr. L. A. G. Strong,** is the continuation of his article on "Voice and Personality," which appeared in our March issue. In it he gives specific instances, drawn from a long experience in judging speech competitions and in training speakers, of how personality difficulties are reflected in the voice and of how release from inner stress can free the speaking voice, while attention to the latter aids in turn release from inner tension.—ED.]

In an earlier article I sketched out some of the principles which seem to govern the relationship of voice and personality, so far as my experience seemed to suggest; and added that, if there were room, I could give instances to show that these ideas were not theoretical only, but based on practice. The editor has now kindly given me space for a few of these instances.

I have for many years now been connected with a stage school, first as examiner, and latterly as a visiting member of the staff. My first instance, however, does not concern a student. Its subject is a woman who, at the time when these incidents occurred, was 37 years old. She lived in a provincial town, where she was a leader in intelligent society. Among other enterprises, she ran a number of study groups, being one of those rare people who can direct others without being domineering or dictatorial.

When we met, the first thing I noticed about her, apart from her striking physical appearance, was that her speaking voice was pitched at least three semitones higher than nature meant it to be. This naturally is not the kind of personal remark one makes to a new acquaintance, and so, beyond a mild curiosity at the time, I thought no more of it. A little later, however, the lady invoked my help over a reading from T. S. Eliot which she wished to give to one of her study groups. She asked if I would come to tea, listen to her reading, and tell her whether, in effect, it was good enough; for, being exceedingly conscientious, she was anxious not to misrepresent the poet by an inadequate performance.

I listened to her reading. It was highly intelligent, but, naturally, lost most of its effect because of the hard, high, inflexible and inexpressive tone in which it was delivered. I praised the intelligence of the reading, told her that her voice was pitched far too high, and asked her if she had any idea of the reason.

She replied immediately, "Oh, that happened at school, when I was 17. I sang a light soprano part in an operetta. My voice was naturally a mezzo, so that I strained it badly, and it has stayed like that ever since."

This answer interested me very much, for at least three reasons.

First, it came pat. Second, she was laying the blame on something outside herself. Third, if you *do* happen to strain your voice in this way, it does not go up, but down.

These again were not things which I felt I could say to her so early in our friendship; but circumstances took a hand, bringing us together in a number of enterprises, until, at least a year after the tea party, I felt able to return to the subject.

"That time when you sang in the operetta at school," I said. "Why did you do it? I suppose the headmistress made you?"

"Oh no. I did it of my own free will."

"But why? You knew it would be bad for your voice."

"I just wanted to."

"But *why*?"

"Don't keep on asking me why: I wanted to, that's all."

"I'm sorry; but why?"

She turned a dusky red, then blurted out: "Well, if you must know, I didn't want another girl to get the part."

The reason for the high strained voice was now quite clear. Ever since the performance, she had felt guilty towards the other girl, whom she had wantonly done out of the part; and so, in unconscious self-punishment, she had kept the stigma of what she had done, kept her voice screwed up to the unnatural pitch it had been obliged to reach in order to gratify her jealous ambition. The proof that this was so was that the reaction came almost immediately. Within a week, her speaking voice had dropped a whole tone. It took nearly a year to relax a further semitone, because one cannot misuse muscles for 20 years and recover in a few days. Now, however, the lady speaks in a warm, soft contralto voice, free from all strain of harshness.

This was an easy example, because the lady was intelligent and well read, and had some knowledge of the principles on which the unconscious mind works. The next instance, which concerns an 18-year-old student, should have been much easier, since there had been so much less time for things to go wrong. In fact, it was much more difficult.

The girl in question arrived at the stage school full of promise but hampered by anxiety. She used only the middle tones of an excellent voice, playing for safety, as it were, and all her movement on the stage was tense and overanxious. If, for example, she had on a given cue to rise from a chair, take three steps, and pick up something from a table, she would start a fraction late, leap up convulsively as if someone had stuck a pin in her, and as likely as not would overshoot the mark in her anxiety.

With others, I tried to find out what was the matter. The girl reminded me that I had judged her in a competition when she was still at school, in which she had come second.

"Do you know," she said, "I went in for that competition five times, and every single time I was

second. Wasn't it awful? Twice I was only half a mark behind."

I told her that if she came as close as that, another judge might very well have put her first. In any case, why did it matter so much? She replied that it mattered terribly; if she had only worked harder, she would have been first.

But how did she know, I asked. The girl who won might have had more talent. Success in these things didn't always depend on work.

She shook her head, completely unconvinced, and repeated that if she had only worked harder it would have been all right.

"But," I enquired, "why did it matter so much that you should be first?"

"Oh, it mattered terribly. Mummy and Daddy always wanted me to be first in everything."

And so, by degrees, we were able to fill in the picture. The girl was a member of a close, affectionate family, all locked warmly together in an impassioned huddle. No one had any secrets from anyone else. All letters were public property. The parents had gone to considerable sacrifice in order to send the girl to an expensive boarding-school, and then to the stage school. The only way in which she felt she could repay their love and care was to excel in everything she did. This continued anxiety produced tension, and as a result she could not do herself justice in anything at all.

When this was gently pointed out to her she flew into a violent passion, for it seemed that people were criticizing her darling parents who had done so much for her. For a few weeks she was worse than ever. Gradually, however, the truth of the situation and the good will of those who had explained it became clear in her mind. She relaxed, her work improved, and she is now safely established in her chosen profession.

A third instance is so complete that I could not quarrel with any reader who accused me of making it up. I declare, however, that it is absolutely true. There was once at this same school a student who was the exasperated despair of her teachers and the affectionate despair of her friends. Her hair hung in rat's-tails and looked as if she seldom washed it. Her nondescript clothes, thrown on anyhow, were usually covered by an unsavory mackintosh. For footwear she affected dirty plimsolls. She did nothing about her complexion, and her voice, naturally warm and full, emerged harshly as either a bark or a croak.

The first time I met her, with a friend in the street, she showed by every kind of impatient movement her wish for the encounter to end. But it so happened that she wanted to write. One day she sidled up to me and thrust a piece of paper into my hand, exclaiming brusquely, "Read that. Don't care what you think of it."

I read it, and it was brilliant but mad. A so-called short story, it had neither beginning nor end; it just

started and stopped. I told her this. She scowled.

"How shall I begin and end it, then?"

"Heaven knows," I said. "*I* can't tell you. It's bad enough as it is. If we put a head and tail of mine on it, it'll be a monster."

She grinned, reluctantly, and shuffled off with her manuscript. After that from time to time she showed me others, all of them marked by real ability and a subtle sense of words. I will not say that we became friends, but there grew to be a kind of armistice between us.

It took a long time to find out what was the matter. The girl had a brother whom she adored and idolized; yet everyone seemed to like her better than they liked him. How could she remedy this? There was only one way; and so, unconsciously, at some stage in her life, the poor child must have said, in effect, "Oh—you like me better than you like him, do you? All right! We'll see about that."

And she proceeded to make herself as unattractive as she could, so that her beloved brother might shine by contrast.

This state of things persisted until early March in her third and final year. Then the brother made an unfortunate step—and I thought the time had come to take a chance. I told her I knew what she had been doing, and that it was high time such nonsense was stopped.

"Be yourself," I urged her. "You can't do him any good in this way. You can't go one worse than *that*. Leave him to live his own life, and you live yours."

The result was a scowl of unexampled ferocity, and she rushed away. It seemed that the good will of many months had been lost, and I cursed myself for a fool.

This was, as I said, at the beginning of March. At the end of the month came the annual matinée, for which a London theatre is taken, and students show their paces in front of managers, agents, film directors, and other interested parties. It had been impossible to give this girl a part, owing to her intransigence. Her function was to sell programmes. When the afternoon came, however, there stood at the top of the stairway leading to the stalls, not a grotesque figure inadequately smartened up, but a tall, handsome girl with her hair attractively waved, wearing a most becoming cherry-coloured dress with a lip-stick *to match*. Her fellow students exclaimed vividly after the manner of their kind, and received in reply, not a scowl, but a shy and happy smile.

Now comes the finale which you may find difficulty in believing. In May of the same year came the passing out exam., the final speaking test of the students' career. This girl was never thought of as having a chance—but she won, hands down, with a most intelligent performance of a T. S. Eliot poem, spoken in a beautiful and musical soft voice.

I could give many instances, and teachers of far greater experience could give hundreds, to show the close interrelation of voice and personality; the way in which stress and tension, uncertainty and lack of confidence are expressed in vocal tone and pitch and quality; and the way in which release from tension is the surest means of cure. The whole subject is intensely interesting, from many points of view. Voice as a means towards diagnosis has begun to attract the attention of psychiatrists and doctors; and, all the time, those who deal with students are pressing on in their endeavours to ensure that release from inner tension and stress shall give freedom to the speaking voice, and that attention to the speaking voice shall aid release from inner stress and tension, until the goal is reached, and the voice truly expresses the spirit.

L. A. G. STRONG

MAN, GOD OR BEAST?

We have engineered ourselves into a position where, for the first time in history, it has become possible for man to destroy his whole species. May we not at the same time have philosophized ourselves into a position where we are no longer able to manage successfully our mental and spiritual lives?

In these words does Prof. Joseph Wood Krutch raise a crucial issue in his article, "The Loss of Confidence," in *The American Scholar*, Spring 1953. Of the many descriptions of our age, he says, "Age of Anxiety" is the best. And this age has succeeded an age of immense confidence in unlimited "progress." He takes Shaw and Wells as the representatives of the views of intelligent people in the last few decades and traces the progressive weakening of their confidence in the future of mankind. Both lost hope, fundamentally, because they considered that man was not training himself quickly enough to deal with the situation that has come about through the widespread application of technological knowledge.

Professor Krutch suggests that man may appear to have failed, not because he is not capable of the wisdom necessary to succeed, but because he has been looking for it in the wrong way, on the assumption that he is largely the helpless product of forces that operate upon him. It is not so much the complexity of the problems caused by technological advance as the philosophy that has grown with it which frustrates man's efforts toward a solution. For, oddly enough, while early scientific enthusiasm looked forward to men with godlike powers, the pattern of scientific thought tended to strip him of real judgment and free choice between right and wrong purposes.

Professor Krutch has struck his finger on the spot. It is man's idea of himself that determines his effective ideals; his ideals govern his achievements. Our "progress" is not too slow but hopelessly misdirected. In an age that can be saved only by moral greatness, men are being taught that morality is a set of conditioned reflexes. This must change. Professor Krutch remarks:

Perhaps Hamlet was nearer right than Pavlov. Perhaps the exclamation "How like a god!" is actually more appropriate than "How like a dog! How like a rat! How like a machine!"

Only when we believe this shall we truly accept the godlike responsibility of compassion.

H. J. MASSINGHAM

THE CRAFTSMAN AND SOCIETY

[**Mr. John M. Todd**, a Britisher of Pacifist convictions and Gandhian sympathies, writes here appreciatively of the late H. J. Massingham's contribution to agricultural and industrial reform. More and more, intuitional and practical modern thinkers are coming to the concept that man stands in so intimate a relation with the earth which supports him that violation of the rules which govern that relationship must bring disaster. Mr. Todd phrases his acceptance of it in the Christian idiom, but the fact was recognized in ancient India. It is indeed an aspect of the larger concept of the unity of life. To what else does the *Bhagavad-Gita* point in referring to man's obligation to nourish the Gods, that the Gods may nourish him? "Thus mutually nourishing ye shall obtain the highest felicity. The Gods being nourished by worship with sacrifice, will grant you the enjoyment of your wishes. He who enjoyeth what hath been given unto him by them, and offereth not a portion unto them, is even as a thief. Those who dress their meat but for themselves eat the bread of sin."— ED.]

There has died recently in England a man whose great concern was to see the restoration of the intensively cultivated small farm, and the revival of the myriad rural crafts which are needed by it. H. J. Massingham was no sentimentalist. He knew that agriculture and rural society generally must adapt itself to and take advantage of industrial power. So sure indeed was he that the day of the old craftsmen had gone that he made a collection of representative agricultural instruments and craftsmen's tools, to make possible the study of techniques which had ceased to be practised. This collection has now become a permanent museum situated at Reading, in Berkshire, England, useful to the student of history, the economist and the sociologist.

But Massingham knew that any healthy society must be based on a thriving agriculture and must have a responsible attitude towards every bit of work that any man or woman does. He held up the achievements of the past in England, and put a spotlight on the modern abuses of the natural world. He was a prophet, though a minor one. Like most prophets he was detested or laughed at by entrenched opinion for his central message, whilst he was equally adulated by a following of men unknown to fame.

His literary fame in England rests on a collection of books describing the English countryside, *English Downland, Cotswold Country, Chiltern Country* and his last book, *The Southern Marches*. These fine books are the fruit of his early work at London University as an anthropologist who also studied geology,

combined with an increasing interest in the relationship between society and religion. The result is a quite remarkable ability to convey the "feel" of a countryside. Massingham knew the underlying physical nature of it, and the historical processes, social and spiritual, which it had seen.

But all this was ultimately only the happy overflow from his most substantial work and his deepest convictions. It was these convictions which enabled him to convey the sense of wholeness, of harmony, of unity in diversity, in his descriptions of the limestone hills, the stone villages which they nurtured and the craftsmen who lived there, of the chalk downs with their treeless pastures, and religious monuments.

Like most prophets, Massingham was a fighter. He was not content merely with making careful historical surveys of country craftsmen. He did make many of these; though through them could always be seen Massingham's own passion for good work, for beauty wedded to usefulness. But, further, Massingham felt the need to take up controversial positions on contemporary questions. Thus he became known as a bitter critic of the policy of the Forestry Commission in England in planting great areas of hill-sides exclusively with conifers. He became known also as almost fanatically opposed to the use of artificial fertilizers, at least as a virtually complete alternative to organic manure. And Massingham became known too as one of those who maintained that the whole-meal loaf should be the loaf to be subsidized, not that made from flour from which the germ and the outer skin of the grain had been removed.

These positions taken up by Massingham simply bore witness to the sincerity of his thought; they manifested the courage of his convictions. Underneath the controversies was a Christian deeply aware of the needs of humanity, deeply distressed by the abuse of the natural world so evident nowadays. There has been a spate of books in the last few years about world food shortage and soil erosion, and most of them go to one extreme or another on an exclusively material level in propounding solutions. One will advocate compulsory birth prevention. Another will advocate the exploitation of natural resources on a vast scale. For Massingham either of these answers is an attempt to make a short cut past the most fundamental considerations. He maintained that any approach will be doomed to failure if it looks on nature as something "to be conquered." The materialist approach forgets that man is a creature, set amongst creatures. It ignores the fact that God made the world, and ordered it in a system of love. Man thus has no right to treat the natural world just as he thinks fit. His proper attitude is indicated in a phrase which Massingham used to describe the peasant: he is wedded to the natural world in husbandry.

Massingham presented his own thought most methodically in a book published in 1943, *The Tree of Life*. It is a historical survey of religion, society and literature in England. In it he quotes a key passage from T. S. Eliot's *The Idea of a Christian Society*:—

A wrong attitude towards nature implies, somewhere, a wrong attitude towards God, and the consequence is an inevitable doom. For long enough we have believed in nothing but the values arising in a mechanized, commercialized, urbanized way of life; it would be as well for us to face the permanent conditions upon which God allows us to live upon this planet.

In a short article of this sort it is impossible to indicate the full scope of the theoretical background to Massingham's thought which *The Tree of Life* provided. But one can indicate its purport by practical examples from his other works. Massingham observed that few men have lived so well and so happily and with such benefit, in the ultimate sense, to others, as the peasant and the craftsman. So he travelled far and wide observing the last inheritors of their traditions. Here were men who had clearly fulfilled the conditions upon which God permits us to live on this earth. Here were what the modern philosopher calls the "synthetic criteria" by which we could judge modern society.

In 1942 Massingham wrote *The English Countryman*. This was again a historical survey and perhaps the greatest of Massingham's works, illuminated with his own personal acquaintance with contemporary craftsmen. At the end of Chapter III, entitled "The Craftsman," he wrote:—

I have known many craftsmen of various types and trades and I possess many of their works and implements. Is there a family likeness between them as there certainly is between their tools? Since their personalities are probably more diverse than those of an equal number of mechanics or factory-workers for the simple reason that their work gives them latitude for self-expression, it would seem that a family likeness, say between an Oxford saddler, a Dorset thatcher, a Cotswold slatter, a Yorkshire hurdler and a Sussex wheelwright could not possibly exist. From my experience which is not small, it does exist, this shared quality of being, and, for want of a better word, I shall call it serenity....This equanimity of temper, exceeding rare in an age of schizophrenia, is conferred upon them by the nature of their work and their intimate contact with Nature herself. It is not insensibility but poise, and, if it owes something to inheritance, still more to lack of frustration, more yet to consciousness of service and even more to the small green world in which they live, it owes most of all to an attunement with the will of Creation itself.

The "will of Creation" is an ambiguous phrase and typifies Massingham's principal fault, that of verbal inexactitude. Yet the principal meaning is clear. He had been elaborating the virtues of the craftsmen in the preceding pages. He described the training of son by

father, and referred to Arthur Bryant's description of this sort of education as "a mental and spiritual discipline." Massingham went on :—

Tradition became variable within certain limits because the human element, nourished by skill and personal responsibility, was always replenishing it....It fostered rather than fettered individual treatment and so was inevitably antipathetic to mass-production....But it is impossible to understand this interplay between tradition and individuality except by watching a craftsman at work,

and Massingham here goes on to describe the Cotswold dry-wallers.

The complex traditions of the old crafts, bound to no time-sheet, united with a regional self-sufficiency, and acting by an interchange of goods and services rather than money, were the pillars and arches of a social structure whose core of soundness was no less ethical than economic.

Many times during his life Massingham made his basic attitude to the machine clear, although, as we shall see later, he failed to apply his attitude to the industrial world. In *The Tree of Life* (p. 157) he wrote :—

It is not the machine itself which has been responsible for this degradation, since electricity and the internal combustion engine could and should be of the utmost service in the diffusion of property. It is the machine *in combination* with a predatory philosophy which has degraded work and finally gone on without it, and this is the work of the economic system which has degraded property and has gone on into a functionless finance.

From there he goes on to quote from R. H. Tawney's *The Acquisitive Society*, about the morally satisfactory nature of mediæval economics. Massingham sums this up :—

The peasant's relation to the land is symbiotic *by nature*, and so the reverse of predatory....The hall-mark of every peasant society is that of integration between nature and religion, freedom and tradition, responsibility and ownership, social service and individual rights. That such wholeness was commonly realized in practice would be too much to claim; what is incontrovertible is that it was the normal and familiar pattern of peasant society.

Massingham emphasized "wholeness" as an essential characteristic of the craftsman. His is a synthesizing work. A master of his own craft, the craftsman is also skilled in understanding his material from its first natural setting to its final use, whether it be from tree to chair, osier bed to basket, stone to house, or sheep to serge. He is in a sufficiently close relationship to the natural setting and to the ultimate consumer to produce an article which is perfectly fitting; he moulds its natural beauty into efficient utility, the result of an understanding, in love, of the created world and of the men and women for whom he works. Part of the craftsman's particular virtue, then, is to be situated in this organic position. He cannot function in the abstract. And in the craftsman Massingham

sees the perfect example of man coming to God through nature, man finding beauty through the ordinary processes of his craft, man expressing truth, by fitting harmoniously in with the laws of the natural world.

There is material here for the theologian to consider. But there is material also for the sociologist and the economist. How can the virtues of the craftsman, these supremely fine developments of the best in human nature, be educed in the modern industrial world ? To what extent should it be a long-term aim in industry to make it possible for the majority of workers to have an opportunity to be craftsmen in some sense of the word ?

Massingham did notably fail to attack this central problem of work in the industrial world. His thought never attained a full *engagement* in England. Yet the work he did achieve may in the end prove to be of wider import ; and, in any case, encouragement of the old traditions, and efforts to enable craftsmen to adapt themselves to modern conditions, are valuable and important. Massingham did much in this sphere ; in England the Rural Industries Bureau also has done very much.

In *The Wisdom of the Fields* (p. 136), Massingham cites as a typical instance of adaptation the case of a Somerset wheelwright :—

> Sid Poole uses a bandsaw and so presented me with one more example of the utility of the small machine to the master-craftsman. He maintained that it not only freed him to devote more time to the artistry of his handwork but cut out the shapes of the felloes more accurately than by hand.

In 1947 Massingham edited a book called *The Small Farmer,* a principal theme of which was the need for small agricultural machines. One of its chapters, " Small Machines for Small Farmers, " by L. T. C. Rolt, dealt with the subject exclusively.

Can we say anything about industrial mass production in the light of Massingham's work ? There is no question of doubting the goodness of using the power of steam or electricity or atomic energy. What might, however, be questioned is the wisdom of concentrating the work of design itself solely in the designer of the machine. Can the love of a Christian, can the personality of a human being, be properly exercised in producing the stock responses required in minding a machine which not only has its own power, but also the ability to complete an article within itself ?

Mass production has sometimes to produce articles of doubtful quality, to last only a short while, in order that there shall be a continuing demand for the products of the mass-producing machine. On the other hand, we live in an age which is developing its understanding of the natural world so rapidly that it could be unwise to commit oneself to objects that were going to last a very long time. But these considerations do not humanize work that is essentially inhuman. As industrial organization is increasingly consider-

ed from the point of view of the human being, Massingham's witness will be increasingly of value as a yardstick. Eventually it should be possible to talk quite realistically about the machine being *used* by *human beings*.

The revival of rural society and the increasing use by it of the machine may serve as an example here of what will enable industry to develop in the most human way. In England at the moment a great increase in agricultural production is being planned. In the last ten years a great revival has already taken place. And the work of Massingham and many others like him has been a part of it. At last it is again being widely understood that no society can be healthy, economically and spiritually, if it has not got its feet firmly on the agricultural ground.

The earth is provided by God for the provision of basic necessities. It is ignored only on pain of many troubles. On the most realistic level it has been obvious since the middle forties that it would become necessary for England to alter very considerably her "workshop of the world" economy. It is now becoming clear all over the world that man and the earth are in a relation to each other which has certain rules—there are quite definite conditions under which we are permitted to live on this planet.

Massingham is one of the minor prophets who have been recalling men to an understanding of these conditions. His thought and writings will enable man not to go slavishly backwards in time, attempting to copy the exact patterns of a past age which can never be revived, but to use these past achievements in developing the natural world today in the most human way possible.

JOHN M. TODD

"STRIVE, SAVE, SERVE"

Shri D. I. Jesudoss, who discusses in the April issue of *Tamil Culture* (Tuticorin, South India) "The Political Philosophy of Tiruvalluvar," shows that Tiruvalluvar's political philosophy, like his individual ethics, has morality for its background, never expediency, though he is full of practical wisdom. He upholds the ideals "Strive, save and serve" and he insists that politics and economics shall not be cut off from ethics, the pattern for which he set by his own life, Some of his ideas assembled by Shri Jesudoss have a practical pertinence today, such as his reassurance for donors, whether to underdeveloped countries or to Shri Vinoba Bhave's Land-Gifts Mission, that

> the distress of the man of wealth who hath emptied his resources by benefactions is only like the exhaustion of the rain cloud: it will not continue for long.

FAN-SHAPED DESTINY

[It is an interesting theory which **Flight-Lieutenant J. B. Dunnet,** a member of the Society for Psychical Research, has worked out here. Precognition has become more scientifically acceptable with the investigations of the parapsychologists. Its explanation seems to demand some medium upon which future events whose causes are sufficiently well marked, as well as past events, are registered, whether it be called, as here, "the Eternal Now" or the Astral Light. But man's possession of psychic and spiritual senses and the presence in him of an Ego which is virtually omniscient on its own plane is a postulate which also seems necessary to round out the picture.—ED.]

Many separate theories have been evolved to explain the Grand Mysteries of Life and Death, Space and Time, the Why's, How's and Wherefore's of Hypnotism, Dreams, Predictions, Ghosts, Astral Bodies, and the multitude of forms littered inside the vast graveyard of psychical research, but, however competent a theory to explain plausibly a particular subject, there remain annoying problems which the specific theory stated fails to embrace. The theory of "Fan-shaped Destiny" is an attempt to find a Key to the Mysteries, a Key forged from the tenuous links of the inexplicable.

Part I deals with the mind in its relation to time, while Part II examines the theory in the light of modern knowledge of the psychical and physical worlds, with some suggestions for future experiments.

PART I

Every physical body has a certain life span, short or long. If we imagine a straight line on a page, with birth and death as its termini, lettered B and D, the length of the line BD obviously depends on the number of points which make it up. Suppose we number three points on our line 1, 2 and 3. Relative to the reader, all points and the completed imaginary line are seen at once, but if we imagine ourselves covering the line with our hand and viewing only a part of it at a time through a slit made with our fingers, we no longer observe the three points or the line, but only a small portion, *e.g.*, Point 1, and the other points will appear only if we move our hand along the line.

When, however, such a screen obscures our vision to the extent of our seeing or being conscious of only a single point, we are no longer even aware of the existence of the line, and therefore, if we wish to find Point 2, we have to move the slot in our screen all over the page, having no advance knowledge of the direction of the line.

If the line BD represents a line of consciousness, every point making up that line will be a moment of consciousness, and if we liken the slot in our screen to the moment of

consciousness, it can be seen that each point of consciousness is governed by free will and that the line BD may terminate at any point on the arc of a circle of which B forms the centre and the line BD a radius. The plane is the eternal Now of all moments of consciousness determined by the expression of free will. If we think of the final figure as being drawn on an infinite surface then each moment of consciousness becomes painted on this infinite surface and remains there for ever.

Each moment being governed by our own free will, it can be seen that there occurs at each point a *finite* series of paths from which we can choose. Existing in a three-dimensional world we are irresistibly compelled to move forward along the time path, which we may call the fourth dimension; due to the very fact of our having consciousness, each point of advance gives us the illusion of time. Therefore, although we may choose a different path of life at each point, we must ultimately arrive at the end of the radius line, the death of the physical body.

We have mentioned the medium on which every moment of consciousness is painted. This medium must surely be CONSCIOUSNESS itself.

Compare the sheet on which the figure is imagined to be drawn with the infinity of consciousness; as we move our slotted screen along, tracing a series of points to represent our life path, we have left an indelible picture of our actions in the past. What is to come in the future is for us to decide by the expression of our own free will, for at each moment only nebulous threads of possible paths stretch before us, waiting to be painted in by our actions.

Where, however is our screen? Have we some shutter mechanism in our brain which serves this purpose? Medical science will ridicule any such suggestion, but surely it is obvious that, by very reason of its three-dimensional construction, the brain itself is our screen; each moment of consciousness, being fluid in the infinity of consciousness, tracing out a path dependent on free will for its forward direction.

What is this free will? It is the force of thought energy, the determining factor behind all life, and only by the exertion of this thought force can the direction of the life path be determined, and the infinity of consciousness influenced.

PART II

Let us now examine the theory with reference to various phenomena.

I.—*Sleep*. The line BD we have stated to be made up of a series of points of consciousness—what, then, when sleep occurs? Does this line suffer a break in its continuity? Does time stand still?

Consciousness is never lost, can never disappear; it is the alpha and omega of all things, though arbitrary time as we know it does stand still for the sleeper. The brain, the

mechanism through which we obtain the illusion of movement in time, tires quickly and has to have a period in which to rest; consequently the physical body sleeps, during which period no movement in time will be registered and the sleeper on waking will find his sense of time distorted and out of focus, until some outside stimulus serves to focus the consciousness. This is an everyday experience with people who go to bed in a darkened room and awake under the same conditions.

We have stated that it is the force of thought energy which will determine the direction of our line. It is this force which determines whether we have a line at all! While the physical body sleeps, this force of thought energy, our will, is no longer focused compulsorily through the brain, but can play upon the entire infinity of consciousness.

An individual, however, who goes to sleep and awakes without any recollection of time movement, will find that time *has* elapsed, the stars will have moved in the heavens, the everyday world will have continued its business. We have stated that time is an illusion of consciousness. When we sleep, therefore, and enter the infinity of consciousness there can be no time. How often has this been proved to us! In our dreams we may live a lifetime in the split second it takes to awake.

II.—*Hypnotism.* It is a well-known fact that under hypnosis the subject can be told to perform a certain act in, say, 12345 seconds from the time he wakes up and, amazingly enough, that act will be carried out apparently without the aid of conscious thought. This phenomenon can be explained, using the theory outlined in Part I. The subject's slot of consciousness is expanded under hypnosis and the act required is painted on the eternal Now; thus, no matter which line is chosen for a future path of life, he must arrive eventually at the picture pre-impressed on the eternal Consciousness and, when the slot of consciousness coincides with the picture already impressed, the "still" becomes the "moving" action, thus explaining the "irresistible urge," the "uncontrollable desire," etc.

Abnormal conditions experienced under drugs all show this expansion of consciousness; time becomes meaningless; normally static objects become fluidic, space has no meaning; hazy dream-like states occur. All this is due to the distortion of our screen and the consequent warping of illusory time.

III.—*Ghosts, Influences, etc.* That there are, or have been, ghosts, is something which is very difficult to prove as concrete fact, but we shall assume that there are certain influences to be felt in association with certain houses, rooms, etc., which call for explanation. As we have stated in our theory, every action is impressed on the infinity of consciousness and passes into the eternal Now. The strength of the

impression will depend upon the strength of the emotions behind the act. Everyday acts being performed with little or no emotion, the impression left on the eternal Now is feeble; but, if we examine the emotions behind a murder, we come across a seething whirlpool of passions. The thought energy created must be immense.

The eternal Now, being the production of the infinity of consciousness, has no time, thus explaining why we can "feel" and perhaps, under favourable conditions, "see" events which have happened in the past.

What of events in the future? Future happenings foreseen have never occurred exactly as predicted. Always one or two details have been different. Is not this a confirmation of "fan-shaped destiny"? The nebulous threads of the future lines stretch forward to some act already accomplished in the eternity of consciousness, which, by the expansion of the "slot" can be perceived and remembered in the normal state. The actual life path traced out later to that future point, under the influence of free will, is probably, however, totally different from the one taken during the expansion of consciousness, thus accounting for the little discrepancies in the many predictions recorded.

IV.—*Reincarnation.* Thought energy, being insufficiently strong to create its own world of its own volition, is irresistibly attracted back into a living organism, a new brain.

It will be found that, by applying the theory outlined in Part I, all of the known and accepted phenomena of the occult world can be found to agree with the principles stated.

Experiments using hypnosis as the key have already been made tentatively, as illustrated in Part II, but the operators have had no working hypothesis to explain the phenomena observed. Can the subject be made to travel along a selected future time path to a selected position? Does the subject always travel back along the same time path? Can the subject travel along different time lines in the future and still arrive at the same pre-chosen position? Future experiments may give the answers.

Tests with the electro-encephalograph have shown thought radiations to take some particular wave form. Could the reverse process be applied? Could a thought-wave form be passed through a dead brain and so cause it to live?

And now, has physical science anything to offer us which may throw some light on our problems? At the very basis of all matter lies vibration. Nuclear physics tells us the atom is composed, broadly speaking, of a nucleus containing, besides a neutron having no charge, a certain number of positively charged protons with an equal number of negatively charged electrons surrounding it. What separates the extra-nuclear electrons from the nucleus, and, in the nucleus itself, the neutron from the proton?

When death occurs there is gradual dissolution of the physical body. Consciousness departs and the material atoms are moulded into new forms. Is that which separates the electron from the nucleus, consciousness?

What is thought energy? Must we have a physical body to produce it? Thought energy must be a power since it is able to mould substance. Where does this energy come from?

As in the macrocosm, so in the microcosm. We observe that the planets revolving around the sun are enveloped in their own atmospheres and all forms of life are directly dependent on this surrounding envelope. Is our life directly dependent on the atmosphere surrounding the nucleus of the atom? Might not this containing envelope be our Energy? The door so firmly locked and barred is slowly but surely opening as the gulf dividing metaphysics from science becomes ever narrower.

J. B. DUNNET

"DIOGENES"

A splendid addition to periodicals is *Diogenes*, a quarterly published by the International Council for Philosophy and Humanistic Studies with the assistance of Unesco. The publication has been made possible by a gift from the Ford Foundation, one of the objects of which is "to further friendship and understanding among the peoples of all countries through the exchange of cultural materials." *Diogenes* is edited by an international committee of professors.

The first number shows substantial scholarship, which speaks, however, easily and gracefully to the non-specialist. Emile Benveniste considers the question: Do animals have language? After an interesting account of Karl von Frisch's experiments with the bees' system of communication, he concludes that this system is more a signal code than a language; that language is uniquely a human possession.

Prof. Gilbert Murray draws a parallel between the swift debasing of the Athens of Pericles through the Peloponnesian War and what has happened to liberal Europe in our own day. Both these peoples were astonished by their own possibilities of sinking low; in both cases prolonged war undid the work of a gracious civilization. C. M. Bowra contributes a survey of "Poetry in Europe: 1900-1950," a study, mainly, of the Symbolist and Modernist movements, a very balanced and discerning essay. Karl Jaspers discusses methodically the old, crucial question of "Freedom and Authority" with a difference.

An admirable line of policy is suggested to *Diogenes* by Prof. John U. Nef in "In Quest of Man," a strongly argued and factually well-supported plea for synthesis in scholarship and a moderation of the extreme specialization that is making the specialist useless to the growth of general culture.

Diogenes promises to be a valuable journal for thoughtful people. We wish it all success.

NEW BOOKS AND OLD

LITERATURE

Literature For An Age of Science. By HYMAN LEVY & HELEN SPALDING. (Methuen and Co., Ltd., London. 249 pp. 1952. 15s.)

The authors of this book must be stimulating companions. I, for instance, disagree entirely with their main contention but was impressed by their close-knit thinking. True, they can be wearisomely repetitive and might more quickly have conveyed their point of view.

And what is their main contention? They shall speak for themselves:—

(i) The artist...experiments, in order to bring into relief the internal pattern significant to the living present...(ii) The history of literature has been created by men and women who...worked within the framework of the world-picture of their day.

Of the Universities:—

(iii) How often...have they used the highly developed critical experience at their command to enable us to see more clearly what is happening today?

Of Aldous Huxley:—

(iv) He sees no rational way out of the present, and the future is too painful to enter. There remains only an escape into the world of illusion and self-deception, where the world of men dissolves before the sublime inaneness of introverted thought and feeling.

A little study of Indian philosophy and some knowledge of the illumination which *yoga* can effect would have saved them from referring to "sublime inaneness."

(v) On p. 99 they talk about "exploded myths" which are no longer valid in our own time. On p. 101 they refer to the "dated ideology" of Kipling's "The White Man's Burden," but they fail to see that the communistic "ideology" of English so-called poets in the 1930's may well become just as much outmoded.

(vi) The literary movement itself is part of a more general human drive, including science and other forms of activity, to become increasingly aware of the world around, increasingly conscious of its structure and pattern, and more and more knowledgeable on how to control it to satisfy man's developing needs. ...(vii) Both literature and science are instruments of discovery and instruments of change.

They desire the poet, the novelist and the playwright to be up-to-date and to intensify our "awareness" of the world as science at this moment conceives it. We are not surprised therefore to find that they commend Bernard Shaw, H. G. Wells and T. S. Eliot and his disciples, for in requiring a writer to keep abreast of "the more immediate" they are in dire danger of confusing the "function" and "purpose" and "value" of journalism with that of literature. Would they have perceived the merit of Blake or of Traherne when those unfashionable poets were at work? No doubt they recall how Rossetti said that he did not care whether the sun goes round the earth or the earth round the sun, but possibly they would not deny that he was a remarkable practitioner in two arts. Again, we do not read Dante for his "world-outlook" but for passages of compressed, poignant and everlasting poetry. Indeed, the writer who adopts their view is almost certain to be soon forgotten because the world-outlook of science is continually changing. We shall be thankful that there is so little Elizabethan science in Shakespeare and that no contemporary poet or playwright attempted to champion the beliefs of Isaac Newton.

It is true that the best writers and readers are somewhat conditioned by their period, but they also transcend it. Young and idealistic love has not been more beautifully expressed than it was by Shakespeare and Turgeniev although neither of them was familiar with pylons or even the telephone: and there is much Athenian poetry which two thousand years have not

dimmed. Did not Goethe declare that *Shakuntala* is one of the loveliest plays that we possess? The writer who keeps his eye on what is everlasting in human experience, and is not greatly concerned with the ephemeral phenomena of his own time, may not acquire the fortune of a Wells or a Shaw but it is such a man's work that rides triumphantly over the decades and the centuries. Professor Levy and Miss Spalding seem to be contented rationalists. If they did not imply that mysticism is muddle-headedness their book would have far more depth.

CLIFFORD BAX

New World Writing: Second Mentor Selection. (The New American Library of World Literature, Inc., New York. 351 pp. 50 cents)

Between the creative writer on the one hand and the appreciative reader, the *sahridaya*, on the other, there lies a stretch of space and time which "publication" in one form or another has somehow to bridge. The taste in the present-day world is for the loud voice and the menacing gesture rather than for the "still, small voice" or the flutters of delicacy or hesitancy. Publishers seek to discover "super sellers" more than genuine creative literature, works of ephemeral rather than of permanent human interest. In such a context the pioneering efforts of wartime journals like Cyril Connolly's *Horizon* and John Lehmann's *New Writing* gave a new hope for literature. But such "little reviews" are hardly ever successful business ventures, and most of them succumb early in their career.

New World Writing, now in its second issue, is an attempt to convert a "little review" into a "super seller." The mere title, the bright cover, the modest price, the promise of variety and richness, these, and not alone the omnipresent salesman's "push" are expected to achieve for it the circulation and vogue of a "super seller." Can the circle, then, be really squared after all? The quality of the contributions is fairly high, there is an adroit mixture of the well-known and the unknown, and the international slant is not over-emphasized. There is variety, too, and the biographical notes are informative and commendably brief. "New Soundings," a radio symposium in the B.B.C. Third Programme here reprinted has the typical Lehmann touch and constitutes a world within a world. There is also an English version of Picasso's wartime play, *Desire Trapped by the Tail*, poignantly insinuating the horrors of the German occupation of France. Fiction, of course, is heavily represented, and there is a good poetry section. Of rather special interest are essays on Hemingway and the Faulkners, and a study of an obscure artist, Simon Radilla.

There is thus fare for all reasonable literary tastes and, even when taken in the bulk, the book, in appearance no more than a miscellany—may be said to partake somewhat of the fever and fret of the modern world as also of the muffled inner striving and the hope that refuses to be daunted by the shadows of total war. The success of *New World Writing* is a happy augury for letters, and one hopes that it will maintain its vogue and greatly extend its circulation without sacrificing quality.

K. R. SRINIVASA IYENGAR

The Poetic Approach to Language. By V. K. GOKAK. (Oxford University Press, London. 247 pp. 1952. Rs. 15/-)

The title of the book reminds us of what Jawaharlal Nehru says about the study of language in his *Discovery of India*. Describing language as "the poetic testament of the genius of a race and culture," he tells us: "Some kind of romantic and poetic approach is necessary if we are to have a glimpse into the old meaning and into the minds of those who used language in

former days." In recent times, Western scholars like Wyld, Vossler, Jespersen, Bloomfield, Bradley, Greenough and Kittredge have occupied themselves with one or another aspect of this task. It is pleasant to find an Indian scholar, well acquainted with their work, making an avowedly poetic approach to language. The book is a delightful study of an intricate subject, carrying its appeal not only to the student but also to the general reader. The latter will be interested to know that in the Vedas *gau* means "cow" as well as "light" and *Usha* is "dawn" as well as the "coming of Godhead"; that the original meaning of "lady" is "loaf-kneader" and that "indolence" carried the same meaning for Keats as *samadhi* did for Patanjali.

The prospect for language does not appear too bright. According to Owen Barfield, quoted by our author, "the poetic principle in language is on the wane in historical times." We do not know how far the modern poet will be able to restore "the unity and completeness of the old undivided Meanings" as in the *mantra*, in which our author finds "the highest manifestation of language." We have a misgiving that the poetry of language will remain nostalgic, harking back to the forgotten ages. Shri Gokak's book is a scholarly work, written in attractive language, and we share his hope that it will stimulate similar inquiry into our own languages.

A. C. Bose

Elizabeth Barrett Browning. By Dorothy Hewlett. (Cassell and Co., Ltd., London. 366 pp. Illustrated, coloured frontispiece and 12 half-tone plates. 1953. 25*s*.)

In her own lifetime Elizabeth Barrett Browning was considered by the public (and by her husband) to be a greater poet than he was. This is a very curious fact and gives us another glimpse of the extraordinary vagaries into which contemporary criticism can fall at any time. She is not read today, and clearly she would now be a forgotten name had she not eloped with Browning from that detestable Victorian household.

Miss Hewlett has done us a 340-page life with some 15 illustrations. This kind of book is a recognized phenomenon of modern literature. For some reason no one seems to object to these lumps of undigested matter. Perhaps it might be claimed for them that they provide facts for an artist who could then do a readable monogram on the subject—of 20 pages, say.

Much of this life is intolerably tedious, not made much less so by quotations from their respective letters, which, in both cases, are startlingly bad. The elopement is the great standby here. Even so, Miss Hewlett tells us nothing new. True, she says:—

> ...any attempted portrait of Mr. Barrett must be tentative, full of hesitations. Of one thing we may be certain; the depicting of this man in a certain play as a monster, a mass of cruel selfishness, was a deliberate falsification for dramatic purposes.

But nowhere does she tell us or show us how she comes to be certain of this.

Still, Elizabeth Barrett was doubtless a rare person. Miss Hewlett brings out the fact that before her eighth year she brooded upon "the Cruelty of Forcement to Man; Alluding to the Press Gang" and added these lines:—

> Ah! the poor lad in yonder boat
> Forced from his Wife, his Friends, his home,
> Now gentle Maiden how can you
> Look at the misery of his doom?

John Stewart Collis

Henry Beston's Fairy Tales. By Henry Beston; illustrated by Fritz Kredel. (Aladdin Books, New York. 353 pp. 1952. $5.00)

You and I, as readers of fairy tales, fables or legends, whether drawn from the folklore of the race and bearing fragments of ancient truth, or invented by the imaginative skill of a writer

toiling with the problems of the present day, insist, nevertheless, that such tales shall have a meaning. Especially do we require this of "invented" fairy tales, because we know beforehand that the characters and the symbols have not emerged from a brooding Nature patiently preserving the primitive materials of the race, but have sprung full-grown from the fictionist's fertile brain.

Searching for this in Beston's tales, we came across many that seem obscure and totally barren of meaning; others, meagre and inconsequential; but we did find three that were full of the kind of values and concepts worthy to serve as bases of action in any age. They were: "The Snowman," "The Wonderful Tune" and "The Lost Half-Hour."

Not only do these three avoid the artificial flavour of "canned" legend, but, in terms of meaning, message and moral, they may well be compared with the inventions of Andersen, Hawthorne, Ruskin, Barrie, Maeterlinck, and others. "The Snowman," especially, should be carefully read by all who would prod or incite another to action without giving him the proper direction for that action to take, and without feeling the slightest responsibility for what might happen to him as a result of his action. It has meaning, too, for those of us who are (though we little suspect it) just mental or moral "Snowmen," after all; doggedly following through on half-truths and partial advice given us by those who themselves are lost.

NELSON HENRY NICHOLS

The Wonderful World of Books. Edited by ALFRED STEFFEREUD. A Mentor Book. (New American Library of World Literature, Inc., New York. 319 pp. 1953. 30 cents)

This book is the outcome of a conference of publishers, editors, booksellers, writers, teachers, librarians and extension officials, held in Washington in 1951. They wish to share their experiences of the values and pleasures of books with the mass of citizens and to stimulate their appetite for good, pleasurable, educative reading. The result is a very interesting miscellany written by a number of persons of varied talents. Books as friends, as sources of interesting information, as guides to opinion, as helpers in daily life in various ways, as mirrors of regions and people, town and country, of manners and ways of life, as stimulators of thought, as sources of fun and laughter, as also the way they are made, marketed and made available in libraries—all these topics are dealt with by different writers in a light, gossipy but alert and fascinating manner. In India, unfortunately a book is beyond the majority of farmers, artisans, women and young people; for here the English-reading public is a small aristocracy of the educated. From many among those, no doubt, the book will find a ready response.

M. A. VENKATA RAO

Religion and Poetry. By K. CHANDRASEKHARAN. (Available from the Sri Ramakrishna Mutt, Mylapore, Madras. 24 pp. 1953. As. 8)

In this address on the occasion of Swami Vivekananda's 91st birth anniversary, a well-known Sanskritist and admirer of Tagore upholds the fundamental identity of experience of great poets and philosophers. In a memorable earlier brochure he had considered the poet as "a man of steady mind," a thesis also readily acceptable in India where so "naturally art and philosophy have walked hand in hand for ages." He demonstrates convincingly how a prose passage by Swami Vivekananda "when put in cadenced form glows as poetry."

E. M. H.

RELIGION

Ancient Egyptian Religion. By JAROSLAV CERNY. (159 pp. 1952); *Babylonian and Assyrian Religion.* By S. H. HOOKE. (128 pp. 1953) (Hutchinson's University Library, London. 8*s.* 6*d.* each)

In the Preface to the first of these two books, both of which appear under the general editorship of Professor E. O. James and under the heading "World Religions," the author, who is Professor of Egyptology at the University of Oxford, makes it quite clear that his work is intended as a stimulus to the enquiring layman and contains no fresh contribution to the subject, and a similar apologia is made by Professor Hooke.

This being clearly understood, we can but congratulate both authors on the use they have made of the very limited space at their disposal to place before the reader historical summaries of the development and growth of the more formal and popular aspects of the religions they are describing, together with some account of the various God-forms and of the more public rites and ceremonies connected with their veneration.

We use this term deliberately rather than the more usual "worship" for the reason that, as with the later mystery cults of Eleusis, of Orpheus, of Mithra, etc., we know but little of anything other than the ceremonies in which the public were permitted to participate. In short, the written records which have been deciphered do little more than present a series of myths and legends, frequently with a semi-historical background, suitable for a more or less illiterate populace, in much the same manner as the Hebrew and Christian religions were later propagated. Indeed, were it not for the pyramid texts and the so-called *Book of the Dead,* for those precious fragments of an exalted mysticism which have come down to us in the form of quotations and have been styled the *Chaldean Oracles,* and for the Talmudic and Qabalistic texts that have so fortunately preserved for us the oral tradition of Israel, we should have but little understanding of the religions of the Middle East and, later, of the West.

Unfortunately the attention of modern scholarship has not been sufficiently focused in these directions, and as far as the two works under consideration are concerned we confess that to us they appear to contain little or nothing to justify the use of the word religion in their titles. Professor Cerny goes so far as to describe the *Book of the Dead* as a crude and haphazard collection of magical practices. Professor Hooke gives rather more hope to his readers in his final chapter, admitting elements of moral conceptions as early as 2600 B.C. Both books should, however, attain their most desirable objective of stimulating further enquiry, and when this results we trust that their readers will adventure beyond the limits of the bibliographies suggested; for despite the pitfalls of interpretative reading, only in that direction lies any understanding of the underlying and often profound ideas imbedded in the materials at our disposal.

E. J. LANGFORD GARSTIN

Essays in Zen Buddhism (Third Series). By DAISETZ TEITARO SUZUKI. Foreword by CHRISTMAS HUMPHREYS. (Rider and Co., Ltd., London, for the Buddhist Society, London. 367 pp. 36 half-tone reproductions of Old Masters. 1953. 21*s.*)

The outstanding feature of the present volume is the discourse on the philosophy and religion of the *Prajnaparamita* contained in the sixth chapter; this will hold particular interest now that the Sanskrit-English translation of the *Prajnaparamita* has

been completed.[1]

Other interest will centre upon the exceptionally fine illustrations and the early chapters on the development of Zen during its first five centuries in China. Unfortunately in this section the usual practice of supplying Sanskrit terms has not always been followed, the English ones employed being often misleading, but by terminological adjustment it is possible to establish certain valuable facts. We have: "...the ultimate end of Zen discipline consists...in not having any attachment to anything..." (p. 41); and again: "...Zen discipline consists in realizing the Unconscious which is at the basis of all things..." (p. 74). These ideas are not, of course, peculiar to Zen thought, and dissertations quoted concerning them invariably devolve into corollaries of the *Paccaya* of the classic *Patthana-Naya*, but the method of attainment adopted over a period is wholly Zen.

Dr. Suzuki deals with Bodhidharma's *wu-hsin*, with Hui-neng's epoch-making substitution of *wu-nien* and his doctrine of Abruptness (*tun*), and comes in due course to Lin-chi and the propagation of Zen teachings by methods of intuition only. Anecdotes are related to measure the success so achieved. But disregard of ethics and scholarship left the field open to charlatans, and eventually the Zen Masters sought reconciliation with the *Sutras* and intellectual teaching. For the philosophic interpretation of Zen, principally the *Gandavyuha Sutra* was drawn upon, and its three particular ideas of Bodhisattvahood, the Bodhisattva's Abode (*vihara*) and the Desire for Enlightenment or All-Knowledge (*bodhicittotpada*) form the subjects of chapters two to four.

In the provision of basic information concerning Zen, the present Series of essays is a considerable advance on its two predecessors.

A. A. G. BENNETT

Essential Christianity. By WILLIAM E. WILSON. (George Allen and Unwin, Ltd., London. 147 pp. 1952. 12*s*. 6*d*.)

The Christianity from which great multitudes of people in our own country revolt today, writes Mr. Wilson, is not the Christianity of Christ, but "a caricature compounded of traits that were present in the past, which are by no means entirely absent in the present." Like many thinkers who are disturbed by the movement away from the Christian church, the author places most of the responsibility on the "intellectual accretions" which the Christian teaching has acquired over the centuries, and on the disunity of the Christian church itself.

He contrasts the essential simplicity, goodness and kindness of Jesus with the militarism, imperialism, racialism and intolerance of Christian nations down the centuries. Essential Christianity—love, truth, humility, kindness, forgiveness—was never openly rejected by the nations which instituted the colour bar, engaged in the slave trade, embarked on wars of conquest and aggrandizement, put women and children to work in coal-mines and imposed the death sentence for the theft of a loaf of bread; but it came to be regarded as a very remote ideal which, until it was attained, necessitated the Christian way of life being cut and modified to suit the social system.

This was possible while Christian civilization, despite its inter-Christian wars, was in the expansive stage and extended its material power over vast areas of the earth. Now that it is fashionable to discuss the "decay of

[1] The translation of the *Prajnaparamita* referred to has been made by Dr. Conze and exists in typescript only. The libraries of the Schools of Oriental Studies and the Buddhist Society, London, have each complete copies. Sections of the work were offered for sale in an advertisement in *The Middle Way* about a year ago; possibly these are still available.—A. A. G. B.

Western civilization," following the sapping of its material strength and power in two great inter-Christian wars, the question arises whether Christian civilization can stabilize itself from within by drawing fresh inspiration and new vigour from the depths of its religious experience.

The author declares that despite the great gap between essential Christianity and modern Christian practice :—

> . . . if we in the Christian Church begin resolutely to take the right way ourselves, Christianity may yet be a power for good in the world, and incidentally may re-establish civilization on a better basis, retaining what is good or capable of being used, and rejecting only what is evil.

SUNDER KABADI

Mohammedanism : An Historical Survey. By H. A. R. GIBB. (Home University Library of Modern Knowledge. Oxford University Press, London. vii + 206 pp. Revised second edition. 1953. 6s.)

The great merit of this book lies in its clear exposition of what happened and how it happened. Starting as a handful of followers, Muhammad's followers within 20 years had grown into a force which conquered Syria, Iraq and Egypt; in the next generation or so they were masters of North Africa, Spain and the south of France, and had spread eastwards to the Indus and Central Asia.

After a short account of the life and character of Muhammad, Professor Gibb explains the historical genesis of the *Quran*, particularly how it modified the teaching of the Scriptures which it claimed to confirm. Then follow chapters on the collection of traditions about what the Prophet said and did, in which so many forgeries occur that it is difficult, if not impossible, to separate the true from the false. On this basis the whole of the legal and religious system of Islam is founded. It might be supposed that with two such bases accepted as infallible there could be no room for change and development in the life of the community. But the rigidity of the system is modified by the doctrine of "consensus," which, roughly, means that whatever the community agrees upon is right, for it is this consensus of opinion which guarantees the authenticity of both *Quran* and Tradition because it is held that the community of Muslims is infallibly guided to the truth.

Then follow chapters describing the conflict between orthodoxy and philosophy, and on the Sufis; and the book ends with an illuminating chapter on Islam in the modern world. A short annotated bibliography will enable the student to pursue each of these subjects further.

To those who wish to know the present position of Islamic studies this little book will be indispensable.

A. GUILLAUME

The Faith and Practice of al-Ghazālī. By W. MONTGOMERY WATT. (Ethical and Religious Classics of East and West. George Allen and Unwin, Ltd., London. 155 pp. 1953. 9s. 6d.)

Al-Ghazālī was a great mystic who succeeded in reconciling mysticism with orthodoxy and enabled it to be accepted as a vital element in Islam. His books are still widely studied and it is good that more should be known of his work.

The first translation, "Deliverance from Error and Attachment to the Lord of Might and Majesty," gives some account of his life and his growth in the religious life. He tells how he investigated the claims of theologians, philosophers, authoritarians and the Ṣūfīs and found that the last had truly found the way to God. So he gave up his post as professor in Baghdad and for nearly ten years led a life of retirement and solitude: "During this time," he says, there were revealed to him "things innumerable and unfathomable." He realized that the mystics attained nearness to God. It is they whom He has led to the truth and guided, who remember Him at all times, who serve only Him.

The second translation, "The Beginning of Guidance," is concerned chiefly with the outward aspect of religion, the ritual which precedes and accompanies worship. One of the prayers to be offered is:

> O God, grant me light in my heart and light in my tomb, light in my hearing and light in my seeing...light before me, light behind me...light above me, light beneath me. O God, increase my light and give me the greatest light of all. Of Thy mercy grant me light, O Thou most merciful.

The book also deals with the avoidance of sins: envy, hypocrisy and pride. But al-Ghazālī points out at the end of the book that it deals only with what is outward and the inward must follow, when the veils will be removed and the mystic gnosis will be revealed and the secrets of the invisible world will be made known. This is the end of the mystic way.

The book has a good index.

MARGARET SMITH

Akbar's Religious Thought Reflected in Mogul Painting. By EMMY WELLESZ. (Ethical and Religious Classics of East and West, No. 7. George Allen and Unwin, Ltd., London. 47 pp. Illustrated. 1952. 12*s.* 6*d.*)

This little book, is both enjoyable and, in a way, dissatisfying, though the dissatisfaction is rather the fault of its subject. For, notwithstanding Akbar's claims to be the religious leader of his time, and notwithstanding the foundation of the Din-i Ilahi, Akbar was not so much a constructive religious thinker as an "enlightened" ruler with genuine, rather simple, convictions, accepting all existing religions as imperfect expressions of the same truth and content with favouring some selected rites. This attitude made him the greatest statesman of India during the last thousand years, able to co-ordinate Hindus and Muslims; to erect a strong political authority above parties, because it rested on all of them; and to inaugurate a new form of civilization in which Hindu, Indo-Muslim, Persian, Turkish, European and even Far Eastern traditions were welded into something novel and genuine, giving hope of a better common future.

But because, as an "enlightened" ruler, Akbar failed to give a sufficiently tangible form—such as the average man needs—to his religious ideas, that hope evaporated under his successors, and in the same measure the empire began to disintegrate. Mogul painting, therefore, could not directly express much of Akbar's religious thought; yet the indirect impress of it has been immense. For it brought together, in one school of painting, all the styles of the time, all the religious subjects, Muslim, Hindu, Jain, Parsi and Christian, all the secular themes bound up with those religions. And naturally, where religious discussion had become so common, the representation of religious themes also became extraordinarily comprehensive.

Dr. Wellesz, wife of the well-known Austrian composer and music historian, has carefully collected the manifold historical evidence on this interesting subject and illustrated it with gleanings from a great number of miniatures, mainly from the *Akbar-Nama*, *Razm-Nama*, *Darab-Nama*, *Tarikh-i Alfi*, and other illustrated MSS. of the time. She has included such pictures as reveal the character of Akbar, especially his dashing courage and enterprise, the artistic practice of his court, and the historical background behind the various traditions integrated. To the expert, most of the material is not unknown, but it has been good to bring together all the evidence hitherto so widely dispersed. And, in our time, when the clash of cultures and the need for a synthesis has again become acute, such a popular book can have but a most desirable effect.

H. GOETZ

Religion in Human Experience: An Introduction. By JOHN R. EVERETT.

(George Allen and Unwin, Ltd., London. 556 pp. Illustrated. 1952. 30s.)

The aim of this book is instructional and informative rather than interpretative. It might be called an Outline —a not unworthy species of scholastic endeavour. It is not a compendium of religious experience, but rather an attempt to cover the main varieties of the religious life in the world. It is anything but partisan. Equal justice is done to Hinduism, Buddhism, Judaism and Christianity. The volume opens with an enumeration of the many attempts which have been made to define religion. This is followed by an exposition in turn of Hinduism, the expansion of Buddhism, the Hebrew Tradition and Christianity. The book closes with a discussion on "Religion in the Modern World."

Thus it will be seen that this book will not much appeal to Christians, save to those—a rare few—who possess enough humility to refrain from claiming that while other religions are all very well in their way, none of them have received a special revelation such as was given in the person of Jesus Christ. The Gospel Story in this book of 515 pages receives 17 pages, in the course of which the author says: "Had it not been for Paul, the Christian sect would probably have developed into a half-Jewish, half-Greek mystery religion."

In his final chapter Mr. Everett writes:—

> There seemed to be no room for supernaturally inspired Scriptures, miracles such as the Virgin Birth and the bodily resurrection...For after all, each of the several religions of the world make absolute claims in these respects, and make them quite differently.

That is well said, perhaps; but the point at issue is not wholly grasped, which is that for the most part they all make the same claims *in the same way*—and it is this fact which is so annoying for all who want to take out a special license.

JOHN STEWART COLLIS

Vetalapañcaviṁśati of Jambhaladatta. Edited by N. A. GORE, M.A., DIP. LIT. (Editor, 12 Vishnu Sadan, 327, Sadashiv Peth, Poona 2. 138 pp. 1952. Rs. 3/8)

These 25 tales belong to the class of popular romantic tales in Sanskrit. They have come down to us in fine Sanskrit versions. The earliest one is preserved in the *Bṛhatkathāmañjarī* of Kṣemendra (11th century of the Christian Era). Jambhaladatta belongs to the 16th century according to Dr. M. B. Emeneau, who first published in 1934 a critical edition of the work, with the text in Roman script. We are thankful to Professor Gore for giving us in Devanāgarī characters the text edited by Dr. Emeneau, as also for his elaborate Introduction, dealing with the different versions, the author, the language, the style of the work, a detailed summary of the tales, brief notes and a glossary of select words. The present edition is admirably suited to students of Sanskrit in general and to students in schools and colleges in particular.

P. K. GODE

THE INDIAN INSTITUTE OF CULTURE

[**Mr. Lawrence K. Frank** is the author of *Nature and Human Nature*, published in 1951 by the Rutgers University Press, New Burnswick, New Jersey. It presents " Man's New Image of Himself." Without following a plan of this kind, man will not be able to extricate himself from the daily deepening confusion in which he finds himself. The writer has given in the volume the necessary background and basis of the change man is called upon to make, thus inviting the reader " to join in an endeavour to raise our ethical aspiration to the level we can now formulate as both desirable and achievable as we learn to see man *in* nature and nature *in* man." An approach to the problem of world integration from a new angle is suggested by Mr. Frank in the following essay, sent for presentation and consideration at one of the Discussion Meetings of the Indian Institute of Culture, Basavangudi, Bangalore. It was read and discussed there on May 21st, at a meeting under the chairmanship of Shri C. Bhaskariah. There is much of value in Mr. Frank's proposal to build consciously on the potentially constructive elements in each culture and in each group tradition, helping the people to reformulate their own goals rather than attempting to impose upon them values which will seem alien and uncongenial. His formulation merits thoughtful consideration by all who have at heart the emergence of a truly integrated world community in which the greatest diversities of customs and of cultural expression may fit harmoniously into the common frame of mutual good will.—ED.]

EDUCATION FOR WORLD COMMUNITY THROUGH CULTURAL DYNAMICS

Education for world community involves a number of tasks which present new problems and call for new and relatively unexplored approaches.

One task, now clearly recognized in the Unesco programme of Education for World Community, is " developing among the peoples of the world a conscious awareness of national and cultural interdependence." While it is evident that such an awareness and the sharing of the idea of interdependence are essential, the problems that must be faced in carrying out such an ideal are not only difficult but are not yet clearly recognized.

Thus, when we approach world community as an " orchestration of cultural diversities," as contrasted with the idea of a monolithic world state regimenting all peoples to one prescribed way of life, it becomes clear that no group can or will participate in the world community unless it feels strong and secure, as a cultural group whose integrity is respected.

Since today almost every culture is threatened, both from within by doubts and confusion, and from without by propaganda seeking to undermine the traditional beliefs and patterns of people, one threshold problem is so to strengthen people that they can renew their culture and reorient their social order within the framework of the world community.

We can evoke the strength in people by providing the technical assistance which many urgently need for survival, but—and this is more important—we can help people to find renewed strength and courage by assisting them to reaffirm and reformulate their goal values, relying upon the cultural dynamics of each group to enable them to renew their culture and to reorient their social order.

This will call for a long-term programme, guided by a systematic study of the goal values and aspirations of each culture, to be communicated by members of each culture to their own people, utilizing especially the resources of the arts and æsthetic experiences for restating and reaffirming their goal values as reformulated.

Since we are just beginning to understand cultural dynamics, it is important to state as clearly as now possible what they mean and how they may be invoked for the task in hand.

All over the world we find peoples living in a symbolic cultural world of their own, maintaining a way of life which they have developed and cherished through the ages. Guided by their basic beliefs about nature and man, and by their feelings and sensibilities, each group has regulated and patterned organic functioning and impulsive behaviour into the more or less orderly, purposive conduct and relationships in and through which, with the tools and techniques at their command, they have maintained their social order and striven for the goal values of their traditions.

We may, therefore, think of a culture as that which is sought by people, and every culture may be regarded as a significant human achievement, the core of which is the goal values which people seek to attain as defined in their religion and arts, and which have been translated into symbols and rituals, institutions, relationships, tools and techniques and their social order.

The members of each group of people have an image of themselves as a people, a more or less clearly defined ideal picture of themselves to which they aspire and by which they wish to be recognized and accepted, even though they may fall far short of realizing that ideal in their actual living.

It is this goal-seeking, this purposive striving to attain its ideals which each generation inculcates in its children, who grow up to strive in their turn for these goal values, that operates as *cultural dynamics*. These cultural dynamics, continually renewed in every generation, must be utilized to establish and maintain the world community, approached as an enlargement and extension of this same dynamic, purposive striving.

But today almost every culture has become confused, weakened, in some cases almost destroyed, as people have lost confidence in their traditional beliefs and patterns in and through which they have long sought their enduring goal values and continued to strive toward their image of themselves. The renewal of their culture and the reorienting of their social order have now become the most urgent tasks confronting all peoples everywhere, who will undertake these labours only as they can reaffirm their goal values and reformulate their traditional aspirations and image of themselves *in new terms and in relationships more appropriate to and effective for attaining these goals in the world today*.

This reaffirmation of their goal values and a rededication to their enduring aspirations are the only ways, apparently, to meet the "failure of nerve" that threatens people almost everywhere and to offset the susceptibility to totalitarian propaganda, which people are the more ready to accept when confused and anxious, uncertain of their goals, unable to see any way to meet their difficulties except through surrender to coercive regimentation.

This much-needed reformulation of goal values and the reaffirmation of cherished aspirations, then, provide the most promising opportunity to establish the world community, since it will strengthen people and enlist their aspirations, guided by the new knowledge, understanding, insight and technique now becoming available for meeting the needs and problems common to all mankind. Each cultural group can draw upon these resources and utilize them in its own way, for continuing to strive for its goal values through a reorientation of its social order.

Thus we may regard the world community as a co-operative undertaking for advancing human welfare everywhere by utilizing the cultural dynamics of all peoples and giving people a recognition of their integrity as a cultural group which will be not only respected, but also conserved and strengthened as one of the many significant human achievements essential to the world community.

It is obvious, however, that every culture not only has goal values which its representatives cherish and can reformulate for the great tasks ahead, but also that they often strive for goals and utilize methods that are inimical to the world community. The people of every culture have an image of themselves as a people which not only expresses their enduring goal values but also exhibits discrepant, incongruous, often self-defeating ideas and destructive feelings, persisting from early, often archaic, times, or more recently revived, as we have witnessed in many nations recently. Every group exhibits various beliefs, feelings, patterns of conduct and relationships that are not only self-defeating and contradictory to its members' aspirations but also obstructive to their peaceful relations with others. Among these are the varied beliefs in the superiority of one's own group and practices that foster antagonisms, prejudices, often fear and hostility, in other people and by so much block world community.

Moreover, every group has at one time had, or today still maintains, a social order with a government which violates the basic human rights of mankind, and contradicts the group's own goal values. These aberrations and distortions, like the rise of dictatorships and authoritarian *régimes*, may be interpreted as expressions of these contradictions and incongruities in the tradition of every people. Thus we see today a calculated archaism in some countries.

The renewal of cultures can in time progressively reduce or eliminate these incongruities and conflicts that are not only handicapping them, but are obstructive to their participation in the world community. These revisions can be approached most effectively, not by criticizing and attacking people, but by reinforcing their own aspirations and aiding their own efforts to improve their way of life by eliminating these archaic beliefs and patterns, thus helping them to attain a better way of life.

Thus, efforts to foster the world community should be based upon an explicit recognition that people everywhere face much the same tasks in life, confront similar personal and social problems, however differently expressed and met; share the anxieties and perplexities to which all mankind is exposed by the very nature of human living as goal seeking and purposive striving. Moreover, it must be constantly remembered that people everywhere also experience grief and bereavement, the inevitable tragedies of human living as well as its cares, and, above all, the fulfilments that are found in mating, child-bearing and child rearing and all the daily tasks of living, however differently patterned and implemented.

These are the basic processes of human living, shared by all peoples who strive for their goal values as their way of being human and of meeting their life tasks, continuing the endless endeavour to make human living more meaningful and fulfilling. Only as people recognize this common core of life everywhere, begin to recognize that, despite the differences in language, belief patterns and institutions, all mankind is engaged in the same basic human activities and striving for goal values, can we expect them to realize the cultural interdependence that will find expression in the world community.

It is likely that the most difficult phase of the proposed educational programme will be encountered among the Western peoples—those of Europe and America and the U.S.S.R. It is already clear that many people and organized groups, as in the United States, fear the United Nations and have a great hostility to Unesco, being antagonistic to every effort to foster the world community.

No programme of education that merely exhorts people to believe in the world community and to recognize national and cultural interdependence can hope to succeed in the face of such attitudes. It will be necessary to study these resistances and antagonisms, and

to understand these anxieties and suspicions in each group of people as a threshold task for fostering world community.

Such study will endeavour to reveal the cultural and psychological sources of these antagonisms, but also will seek to discover what goal values and aspirations of each people may be invoked for encouraging the acceptance of the world community as an expression of its own aspirations. How can all peoples be helped to revise their image of themselves so that they will be ready and eager to participate in the world community, as an expression of this image of self, as the way to attain their goal values? How can a feeling of sympathy for other peoples be invoked, by reinforcing and building upon what a people lives by and for and believes in as admirable? How can people be helped to rely upon their own strength as a people, their own traditional aspirations, as contrasted with reliance upon power and nationalistic exclusiveness? Obviously some peoples, with more resources, are more ready for this task than others who may have little to build upon. Moreover, some people can recognize and accept others only as they can see them in terms of their own aspirations and image of themselves.

Thus it may be found that, to the people of the United States, other cultures must be interpreted in terms of what the people of the United States admire and respect as achievement, skills, ingenuity, the perseverance that people have shown in surviving, in meeting the problems of life, in maintaining their social order for ages. Moreover, an educational programme addressed to the people of the United States must be informed by a continual awareness of how most of them have had to give up their own traditional ways of life in their native lands, to learn new language patterns, to accept a different culture and a new social order. The wide-spread concern for conformity, for being like others and rejecting differences, may be viewed as the continuing anxiety of people who have undergone sometimes tragic experiences learning to be Americans, seeing their children "adjust" and often reject their parents.

Some cultures will respond more readily to others in terms of the ideas and æsthetic productions—the arts, literature, music and the dance—of other peoples.

The problem of resolving ancient fears and antagonism toward strangers, of reducing the often newly aroused hostility and of creating a more benevolent attitude toward people of different cultures, colour and social order, is not unlike that encountered among personalities who are suspicious, antagonistic, unable to tolerate differences, because they feel insecure, rejected, lacking in any feeling of self-esteem and self-confidence. Just as personalities must like and accept themselves if they are to like others, so people must feel secure and strong in their own culture in order to accept other cultures.

It seems clear that for this long-term programme there is urgently needed some central agency to draw upon and bring together the varied resources of materials and personnel from all existing organizations and professions for understanding the cultural dynamics of different people and for planning how to help each people to cope with the difficult problem of renewing its culture and reorienting its social order.

It is therefore urged that consideration be given to the establishment of a Centre for Cultural Dynamics that will act as a central agency for this purpose, locating the available materials throughout the world, stimulating further studies and field trips for needed additional materials and enlisting the aid of scholars, artists, poets, dramatists, novelists, musicians, all those who can assist in revealing the basic goal values of their own people, can help to reformulate and reinterpret these to their own people, and can further their translation into the vari-

ous forms of communication, especially æsthetic expression.

The Centre would also contribute to the various programmes of technical assistance by helping to plan the approach to people which will win their acceptance of new ideas, practices and techniques as expressions of or approaches to what they seek as their cherished goal values.

It may be pointed out that the programme of the several United Nations functional agencies, Unesco, WHO, FAO, ILO and others, have the greatest promise for strengthening the world community if in all their operations they are guided by awareness of and respect for the cultural dynamics of the people they seek to aid, as indicated in the forthcoming Unesco manual on technical assistance and mental health.

Also it may be urged that special efforts should be made to supplement the current studies of tensions that contribute to war and internal disorder, by studies of the beliefs, patterns and practices in each culture that offer possibilities for increasing the people's constructive and more beneficial endeavours. If, as the Unesco Charter states, wars begin in the minds of men, a peaceful world community must begin in the minds and hearts of all mankind, building upon whatever people now believe and feel is benevolent and constructive, capable of being enlarged to embrace others. Thus, it is clear that almost every group of people has certain beliefs and practices such as hospitality, generosity, fair play, honour and loyalty, pity, compassion, tenderness and affection, and similar patterns and feelings that are expressive of their potentialities for peaceful, benevolent and constructive relationships.

The recognition and reinforcement of these patterns may be of incalculable significance for the development of the world community, since these beneficial, more or less altruistic, patterns are the prototypes of what we seek to foster and must utilize in strengthening the world community. It should be remembered that probably every desirable pattern or sentiment that we cherish and practise today on any large scale began as a limited pattern or aspiration which over the ages was strengthened, extended and increasingly sanctioned and practised by the group.

We today should be sensitive enough to recognize in each culture whatever the people now believe and practise that is potentially constructive, however limited its scope and effectiveness, since these are the potentialities for the future that can be built upon. It is especially important for evoking strength in the people of each group to give them the realization that others respect and value their beneficial patterns and recognize their aspirations, so that they will feel that they are valued and have something of significance to contribute and so can progressively shape their image of themselves toward such goals.

A bold, courageous programme conceived in these dynamic terms and approached as a continuing endeavour, addressed not only to the immediate present situation, but also to the long-term future, would provide a clearer focus or definition to the proposed Unesco programme and would probably give people of good will everywhere, especially young people, renewed hope and increased determination to work for the world community as the most promising way to advance human dignity and to maintain the integrity of different cultures as expressions of mankind's potentialities and enduring aspirations.

ADDENDUM

The proposed Centre for Cultural Dynamics would not duplicate or compete with existing agencies or programmes in this field, but would act as an agency to bring together and articulate the already existing materials, supplementing these, when desirable, by stimulating further studies, both as

field trips and as scholarly and artistic explorations.

Such a Centre, functioning as an international organization, sponsored by Unesco but operating as a non-Governmental, privately financed, agency, would invite the help of competent, imaginative persons all over the world. It would have no authority or power, but would rely upon its growing ability to reveal the cultural dynamics in and through which all United Nations and other programmes may be advanced.

The Centre would become a symbol of human aspirations that can be recognized and utilized, as operating in all peoples and in every member of a culture and therefore constituting the major resource for the world community.

If the proposed Centre were approved by Unesco and strongly recommended, it should be possible to enlist financial support for its organization and operation. The location of the Centre, the selection of appropriate personnel, the establishment of priorities for its operation, could be left to the staff and to the advisory council that would carry the responsibility for the Centre.

LAWRENCE K. FRANK

WORLD GOVERNMENT

The Rt. Hon. Mr. Clement Davies, M. P., speaking at the one day Conference of the Parliamentary Group for World Government held on Saturday, May 9th, in London spoke of humanity as a tree. Its roots were firmly planted in the earth and its branches spread all over the world. We must learn, he said, to realize that what hurt one leaf or one branch affected the whole.

World hunger, he said, in spite of all the wonderful efforts being made to produce more food, would persist unless the individuals in the more fortunate countries were willing to sacrifice a part of what they had for the sake of those who had so little.

At this Conference speakers stressed that it was the "common people" who had to be aroused to the possibility, and the desperate need, of a World Government. Details could be worked out by those in whose hands the details must be, but the mass of the people had to be approached so that they called for the establishment of a World Government in no uncertain terms. World Government must mean the giving up of certain individual sovereign rights by nations; it is a big step to take but it has to come.

In the discussion one point was made: that, however fine a Constitution was in print unless it was worked it became useless. If the present Constitution of the United Nations was used to the full much more could be done. It became necessary, therefore, when planning a new Constitution in the revision of the United Nations Charter, to emphasise that there must be also means by which that Constitution can be carried out.

ENDS AND SAYINGS

" _____ *ends of verse*
And sayings of philosophers."
HUDIBRAS

The Triple Sacred Festival of the birth, the enlightenment and the death of Gautama Buddha was observed by the Indian Institute of Culture, Basavangudi, Bangalore, with a very largely attended public meeting on May 28th. Rajadharmaprasakta Shri A. S. R. Chari, Retired Judge of the Mysore High Court, who presided, rejoiced at the Government's having, for the first time in India's history, proclaimed Buddha Jayanti a National Holiday, beginning with this year. It was a hopeful omen of the return of the Buddha's teachings to the land of his birth and attainment, whence they had spread to enlighten other countries. It would be well for all if the ethics of the Enlightened One became the guide of conduct for the country.

The speaker of the evening, Shri G. P. Rajaratnam, dealt illuminatingly with the ethics taught by the Buddha and exemplified in his life, his stress on charity, harmony, patience and strong endeavour. The Buddha had stressed the fact that he was not a unique being but walked in the steps of the Buddhas who had preceded him, and that his attainment was the fruit of long effort, continued through life after life since, ages before, he had met in an earlier incarnation a previous Buddha and had vowed to emulate his attainment and his service of mankind. Self-sacrifice had been the key-note of his efforts, symbolized in many of the Jataka tales, some of which illustrated verses in the Buddha's sermons brought together in the *Dhammapada*, as Shri Rajaratnam demonstrated by fitting certain stories to their appropriate verses. The stories made important facets of the Buddha's *Dharma* easy for the simplest-minded to grasp. Shri Rajaratnam concluded his address with the dialogue held, centuries after the Buddha's passing away, between a Buddhist *Bhikkhu* and a sceptical foreign ruler. The latter was convinced by the argument from analogy that the co-ordinated teachings of the Buddha proved the giver of those teachings to have been no legendary being; just as a city laid out in a planned fashion proved that there had been a planner.

The meeting ended with the showing of the Government of India's Documentary Film, "Land of Enlightenment," showing the places where the Buddha sought and found enlightenment some 25 centuries ago.

Mr. Justice P. V. Rajamannar, Chief Justice of the Madras High Court, speaking at Quilon on May 3rd, ascribed the distinctive character of Indian cultural expression to the overlapping between religion, philosophy and art. Presiding over the Fine Arts Conference held in connection with the S. N. D. P. Yogam's Golden Jubilee celebrations, he referred to the natural interchange between the devotional, the contemplative and the creative, so that art at several points almost merged into religion.

The quality of beauty which, after all, is the differentiating characteristic of art is given a divine origin, and the artistic experience is considered almost on the same level as religious experience.

Art in India had always been considered to be the manifestation of the beautiful aspect of God, and this concept had given Indian art a unique character which was manifest both in its content and in its technique and form. The Indian sculptor did not imitate; he tried to express the in-

tuitive and imaginative concepts he had gained through long study and contemplation.

Shri Rajamannar said that, though it had become almost a commonplace that India's art and literature were essentially spiritual in character, outlook and motive, there had seldom been an attempt to analyze the fundamental conceptions which had moved the Indian artists. "Nor," he added, "has there been a systematic study of and research into Indian æsthetics." He hoped that the subject would receive the attention which it demanded and deserved.

This need had been recognized by the Indian Institute of Culture at Bangalore, which arranged on February 19th a Discussion Meeting for the consideration of a paper prepared at the Institute's request by Shri M. A. Venkata Rao, M.A., on "Response to Beauty—Indian View-point." Both this paper and the paper by a leading Western authority, Dr. Reginald le May, on "Response to Beauty" from the English view-point, discussed at the Institute on January 15th, are being published by the Institute.

Shri V. P. Menon, Ex-Secretary of the Ministry of States, dealt with "Some Problems That Are Facing Us Today," in an address on May 14th at the Indian Institute of Culture, Basavangudi, Bangalore, under the chairmanship of Shri N. Madhava Rao, former Dewan of Mysore. Especially strong was Shri Menon's stress on the need for training up leaders of the second rank. The dangers of the tendency towards a great increase of power in the hands of one man had been shown in the case of Asoka and his successors; the latter had proved unable to measure up to his stature. India today, he warned, was tending to depend too much on the dynamic leadership of its great Prime Minister. Where were the leaders ready to carry on when—it was to be hoped the day was distant—he should be taken from the country? There were not today, the lecturer considered, a number of men competent to guide the nation's destinies, as there had been sometimes several who were quite prepared to lead the struggle for freedom.

The citizens who felt that, having elected their representatives, their civic duties were discharged until the next election were, of course, partly responsible for the alleged drift away from democratic control; but, whatever the cause, the corrective was partly the training of qualified leaders by giving them gradually increased responsibilities, as in the I.C.S. in the days of British rule.

Shri Menon recommended also the delegation of more decisions to the States and to local authority. Especially in the matter of nation-building activities like the small Community Projects, to which he attached great importance, he would invoke the participation in direction of people of local influence, regardless of strict party lines. The country's economic development required the co-operation of all. Incidentally, he brought out the dependence of the "grow more food" effort upon the peasant's health. Assuring him sufficient food to build up his strength would increase expenditures for two years but would pay good dividends in the increased production that would inevitably follow.

Other points made by Shri Menon were the desirability of postponing the formation of linguistic States pending the consolidation of the country's economy and the need for effecting the division, when made, in a spirit of mutual good-will.